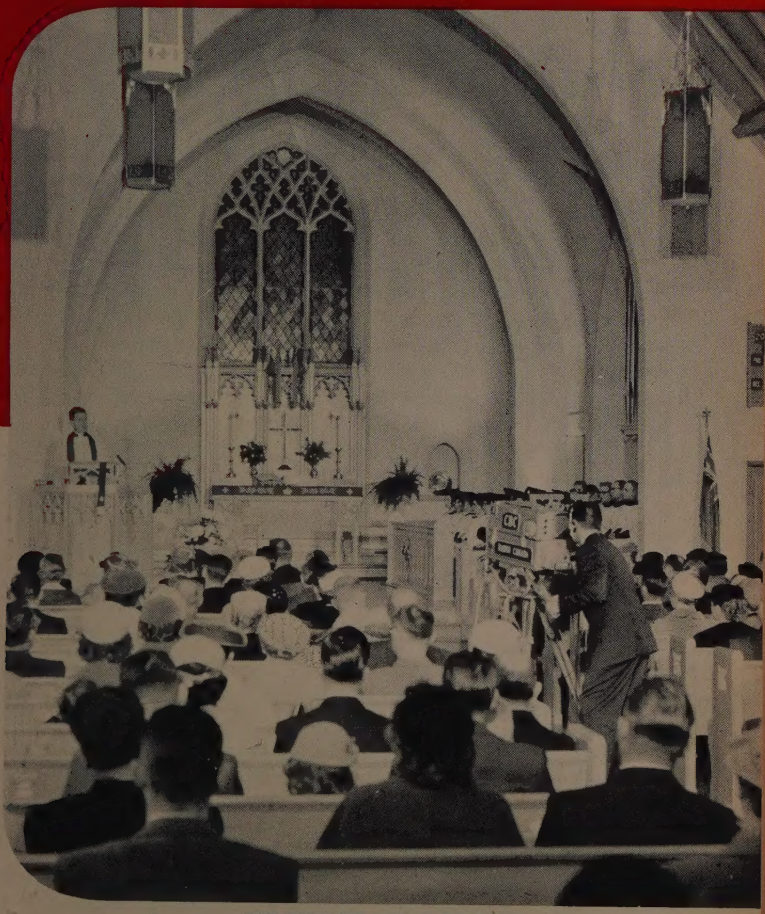
The LUTHERAN



TELECAST IN CANADA

Ottawa church is on the air

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

0, No. 16

JANUARY 15, 1958

CENTS

Sign of Progress

CRAIG WAS thoroughly annoyed about being sick. He thought of all the appo ments he had to cancel, all the sales he was missing. His irritation increased as days went by. He glared and grumbled at the nurses.

"It's like those confounded highway detours I had to travel last summer," he s to himself. "Just a plain nuisance!"

THE PASTOR called several times. On one visit, he suggested to Craig that a mental attitude could hinder his recovery. Instead of something to put up with, si ness could be used for progress and for spiritual growth, he suggested.

Then, by a rare coincidence, he chose the same analogy with which Craig compared his hospitalization. "When I was down South recently," the pastor sa "I was impressed by the way road construction and detours were accepted by mot ists—and all because of a few words. The sign saying, 'Detour—Road Under C struction' was always followed by the words, 'Another Sign of Progress.' "

Craig got the point. He joined in willingly as the pastor prayed, "Grant, O Lo that thy servant may see this sickness as something that can work for good throu love and trust in thee."

—ROBERT H. THURAU

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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COVER PICTURE. Service from St. Peter's Church, Ottawa, Ontario, was telecast during November by the Canadian Broadcasting Company. Pastor Arthur F. Conrad is preaching.

Hungarian Reds demote Bishop Ordass . . . Lutheran leaders conder violation of church's freedom . . . Colored races predominate at wor mission meeting in Africa . . . Church giving, churchgoing gained in 19

THE CHURCH IN THE NEWS

Veto takes over in Hungary

The fate of Hungary's Lutheran leaders remained in doubt last week. The Communist regime pushed ahead its plans to place in office churchmen favorable to its purposes.

On New Year's Eve Bishop Lajos Veto had told Hungarians that he was taking over as head of the whole Lutheran Church. As presiding bishop he would have precedence over Bishop Lajos Ordass, bishop of the southern district. Veto had replaced Bishop Zoltan Turoczy as primate of the church's northern district on orders of Janos Horvath, head of the State Office for Church Affairs. Bishops Turoczy and Ordass had been restored to office in 1956 by regular church conventions when Red-sponsored officials, including Bishop Veto, were ousted.

A New Year's broadcast over Budapest radio said Veto and other churchmen had been awarded high decorations by the Kadar regime for "loyalty" during the 1956 revolt which was put down by Russian troops. Veto was praised for his "continuous support of government policy."

Ordass ouster condemned

Lutherans in all parts of the free world denounced the Hungarian moves against the church.

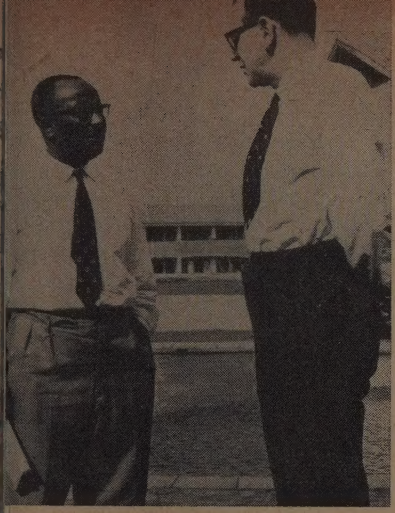
Horvath "has done his country a bad service," declared Bishop Hanns Lilje of Hannover, Germany, former president of the Lutheran World Federation. Dr. Franklin Clark Fry, LWF and United L theran Church president, had last mon issued an appeal to Hungarian authorit to live up to their treaty promises a permit the church to choose its own lea ers. In Vienna, Bishop Gerhard May the Austrian Lutheran Church told pa tors that the Lutheran church in Hunga was no longer free, but would soon ruled by a government commission.

Bishop Lilje said Horvath "could n have chosen a more effective way spreading suspicion against his state a its basic ideology than he has done in t unlawful action against a man like Bish Ordass, who is held in high esteem over the world." The German churc man charged that the "forcible depo tion" of Bishop Ordass as presidi bishop was "a breach of solemn pledg and showed hostile treatment of t church."

Bishop Ordass is first vice preside of the LWF and was keynote preach at the Assembly in Minneapolis la summer.

World mission group meets

More than half the 200 delegates we members of colored races as the Inte national Missionary Council for the fir time held its quadrennial assembly African soil. Meeting early this month Achimota, near the capital city of Acc in the new Republic of Ghana, the re resentatives of 38 national missiona councils planned new moves for the e tension of Christianity. Among the U.



WELCOMED TO GHANA

he Rev. Christian Baeta, chairman of hana's Christian Council, greets Dr. anson, IMC general secretary. Buildings University College at Achimota where eeting took place are in the background

legation at the 10-day session were four embers of the United Lutheran Church -Dr. and Mrs. Luther Gotwald, Dr. O. ed Nolde and Dr. Fry.

Non-white delegates came mostly from unger churches which have only re-ntly attained independent status. They presented Christian councils in Africa, sia and the Pacific isles.

Growing nationalism and changing so-al conditions in mission areas were a ime concern of delegates. Creation of $4 million educational fund to train tive clergy in missionary areas where e churches are becoming autonomous as announced by Dr. Charles W. Ran-n of New York, IMC general secretary. gift of $2 million from John D. Rocke-ller, Jr., was matched by an equal mount from eight church bodies to ake the fund possible, he said. The LC was among the eight.

Refugee plight termed disgrace

Condition of Korea's hundreds of thousands of refugees is so bad "it disgraces all humanity in the eyes of God," a Lutheran World Relief official reported last month. The Rev. Ove R. Nielsen, assistant executive secretary of LWR, returned from a six-week survey of relief needs in the Far East.

Refugees in cities like Seoul, Taejon, and Pusan wander the streets aimlessly, ill-clad and undernourished, Mr. Nielsen said. Crops raised in Korea are so inadequate that 400,000 tons of food supplies must be shipped into the country annually, "chiefly from the West," he said. The barren countryside offers no hope of providing an adequate supply even in the distant future, he added, and the Korean economy is "chaotic, borne up a little by the millions of dollars spent by the International Co-operation Administration . . . and the American military."

Combined relief programs of U.S. churches now provide only about 48,000 tons of food for Korean refugees, Mr. Nielsen noted, urging a stepped-up program.

Americans gave more

Giving to religious and other philanthropic causes reached a record high last year, according to the American Association of Fund-Raising Counsel. The association estimated total contributions at $6.7 billions.

More than half went to religious purposes, which received an estimated $3.4 billion, the association reported. This was 9 per cent higher than in 1956. Nearly $900 million of this total went into construction of buildings. Higher education was also a beneficiary of the increase, with total contributions to colleges and similar institutions put at $600 million.

About 80 per cent of all the gifts were

made by individuals, with corporations and foundations accounting for the rest. Although total giving was about four per cent above that of 1956, the percentage increase was less than that of population, gross national product or personal income—chief factors which affect giving totals, the association stated.

And went to church more, too

One million more adults in the U.S. attended church or synagogue services regularly during 1957 than the year before, an American Institute of Public Opinion survey at year's end reported. Dr. George Gallup, poll director, said average weekly attendance at church or synagogue during 1957 was 48,500,000 —representing about 47 per cent of the total U.S. adult population.

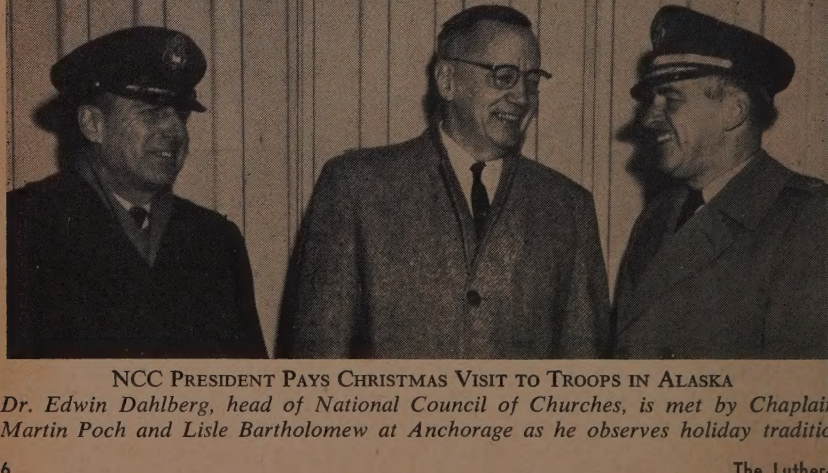
Despite the gain, a "general leveling-off of attendance" was evident after a 15-year upward trend, the survey revealed. In 1940, only one-third of the adult population claimed regular church attendance. In 1955, this had climbed to 49 per cent. The percentage dropped to 46 in 1956.

Roman Catholics had the best attendance record, with 74 per cent at ma every Sunday. Protestants reported 4 per cent attending, Jews only 18 per cer Women made a better showing than me with 51 per cent of their sex regular present at worship. Male average was 4 per cent. College graduates go to chur more often than those who have not be to college, the survey also disclose People in the 30-49 age bracket attend greater proportion than those older younger.

The Gallup Poll reached its conch sions through sampling surveys mad during selected weeks in March, Ma September and December.

Faith not lost on campus

The Gallup Poll's conclusion that co lege graduates attend church more re ularly than others bore out a stateme by the Rev. Edwin B. O'Brien, Roma Catholic counselor at Yale Universit The priest described as "an exaggeratio the claim that "university education liable to be deadly to the faith of th students."



NCC President Pays Christmas Visit to Troops in Alaska

Dr. Edwin Dahlberg, head of National Council of Churches, is met by Chaplai Martin Poch and Lisle Bartholomew at Anchorage as he observes holiday traditio

College students who fall away from he church do so out of "rebellion against l authority — religious, parental and vic," he said. Those who "fall by the ayside" are balanced by those who "rise nd grow in the knowledge of their re- gion, whose faith is strengthened and ho emerge strong, resourceful citizens."

The Rev. Sidney Lovett, Yale's Prot- stant chaplain, said religious defections mong college students were caused by mily failures and by previous lack of eligious preparation.

eath of an editor

Twenty-four years ago Louis Minsky, young Jewish journalist, organized Re- gious News Service as an intercreedal gency to help provide church periodicals nd the daily press with authentic cover- ge of religious news. Affiliated with the ational Conference of Christians and ews, RNS grew into a major daily press rvice. It now has correspondents in all arts of the world, provides religious ews coverage for 125 daily newspapers, 00 radio and TV stations, and more than 50 church papers. It also maintains a hoto service.

As managing editor, Mr. Minsky nided the growth of RNS during its en- re span. On Dec. 29 he died suddenly the age of 48. "Few if any figures in eligious journalism have surpassed him objectivity in the presentation of news, promoting good will between the vari- us religions, and in plain honesty," de- lared the *Tablet*, Brooklyn Roman Cath- lic weekly. The tribute was echoed by eligious journalists of all faiths.

hameful stewardship decried

America's waste of natural resources "a shameful example of stewardship," Roman Catholic economist told a Phila- elphia convention. The Rev. Mark J.

HEADED NEWS SERVICE
Louis Minsky

Fitzgerald of the Notre Dame University faculty said at the Catholic Economic Association meeting that public apathy, indifference of profit-hungry corporations and lack of government restraint is causing "wasteful use and exploitation of natural resources on which the very existence of the country may depend."

Reckless cutting down of forests has made the U.S. an importer of lumber, the economist said. "As the result of over-grazing by cattle, our great plains have become a massive agricultural problem, with a dozen serious dust bowls. Our 500 polluted rivers and their floods carry off our precious topsoil, which will take five centuries to restore," he added.

Men get the dishpan hands

Married women who hold full-time jobs tend to "domesticate and feminize" men, another speaker told the Economic Association.

The number of working married women between 34 and 44 years of age

has doubled since 1940, the Rev. Jerome Toner of St. Martin's College, Olympia, Washington, reported. In the 45-64 bracket the number has tripled.

Motherhood and family life are being dangerously devalued by this trend, the priest held. "Dishpan hands are not a disgrace, even when those hands are men's," he continued. "But a total transfer of the hand that rocks the cradle from the feminine to the masculine is a perversion of power. It is an embarrassing and conspicuous contribution to one of America's most serious social and spiritual maladies—the degeneration of the dignity, function and nature of woman."

Says Catholics ignore Pope

U.S. Roman Catholics show "indifference to the Pope's social teachings" whenever they run counter to "personal, partisan or national prejudices," said Bishop John J. Wright of Worcester this month.

The Catholic laity in the U.S. has "lagged far behind" the Holy See in recognizing the need for "international human community" and its "worldwide organization," the prelate asserted. Papal statements favoring the United Nations and support of world disarmament are "little known," he continued. Roman Catholics who favor adoption of international law are regarded by their fellow-churchmen as "tinged with pinkness."

Roman Catholic "moral and cultural lag" is evident in other countries, the bishop pointed out. Papal teachings on labor-management principles are "paid scant attention" by Catholics in France; those on social and economic change are overlooked by Spanish Catholics; and in England "Catholics are frequently more conservative than the Holy See" about working with other groups for desirable social goals.

Methodist deaconesses aging

Failure to attract young recruits fo the diaconate is worrying leaders of th Methodist Church. Miss Mary Lo Barnwell, executive secretary of th Methodist's commission on deacones work, revealed last week that only 10 of the denomination's 482 deaconesse are under the age of 40. Nearly half ar between 50 and 70 years of age.

In an effort to reduce loss of personn and gain more candidates, the require ment that deaconesses resign when the marry was dropped several years ag said Dr. Allen C. Claxton, a commissio member. The commission voted to stud deaconess organizations in other Pro estant churches.

Methodist deaconesses serve as nurse parish education directors, and in variou forms of welfare work. They also operat several institutions.

Carthage gets Kenosha tract

Carthage College, ULC institution lo cated since 1870 in Hancock Count Illinois, had for several years been co sidering establishment of a second cam pus in northern Illinois or southern Wi consin, closer to the core of its suppor ing synods. Announcement was mad last year that Kenosha, Wisconsin, ha been selected as the new site. Negotia tions were started to obtain a suitabl tract of land.

On New Year's Eve the Kenosha cit zens' committee to aid the college an nounced that it had paid to the city th necessary funds for a 68-acre portion o city-owned Alford Park, on the shore of Lake Michigan (*see photo*). Forma steps were at once taken to convey th land to the college.

College officials said architects had al ready begun planning seven buildings, t be completed for occupancy in 196

WISCONSIN LAKESHORE CAMPUS IS ACQUIRED BY CARTHAGE COLLEGE
ain Chicago-Milwaukee highway on far side of inlet marks boundary of 68-acre tract

ey include two dormitories, library, ministration and classroom building, ience building, chapel, student union d dining hall. Supporting synods will ge a campaign for $2 million in 1959. separate campaign for $750,000 will conducted in Kenosha early this year. A freshman class will be admitted at enosha in September, 1960, according present plans. An additional class will added each year, with first graduation ted for 1964. Full collegiate program ill continue at the Hancock County mpus.

nd so forth

Dr. Sigurd Aske, former Norwegian issionary to China and Japan, has been med associate director of the Lutheran orld Federation's Department of World issions.

Bishop Otto Dibelius and other leading erman churchmen attended funeral rvices late last month for Dr. Otto uschke, 74, deputy premier of the East German government and head of its office for church affairs.

Enrollment in U.S. theological seminaries and religious training colleges gained one per cent for the 1957-58 academic year, the U.S. Office of Education reported. College and university enrollment gained 4.1 per cent. Largest gains were reported by liberal arts colleges, an increase of 6.5 per cent.

A new move to ordain women as pastors for the Swedish Lutheran (State) Church will be made when the parliament reconvenes in spring. A government-sponsored bill to permit women to be ordained was vetoed last October by the Lutheran Church Convocation. Political leaders said efforts might be made to abolish the convocation's veto right.

Chicago is a promising mission field, Southern Baptists decided last month. The denomination's home mission board set up a $200,000 fund to establish chapels and churches in the Windy City.

WASHINGTON

By ROBERT VAN DEUSEN

FOREIGN AID STUDY

LAST YEAR was a time of reappraisal by the U.S. government of its vast program of military, economic, and technical aid to other nations. What had started as a series of postwar emergency measures was fast becoming a permanent feature of U.S. global strategy.

Both the executive and legislative branches decided to take a long, hard look at the foreign aid program to see whether its full-scale continuance was justified. The International Development Advisory Board, headed by Eric Johnston, and the President's Citizen-Advisors on Foreign Aid, headed by Benjamin Fairless, made a thorough study and reported to the President. A Senate Committee was set up to explore the problem.

The studies agreed in general that the position of world leadership held by the U.S. and its struggle with communist ideology make it in the national interest to continue a program of foreign aid on a more or less permanent basis.

Church study

WHILE THESE STUDIES were being made, church leaders were expressing their ideas as to the moral and spiritual basis for the U.S. foreign aid program. The House Committee on Foreign Affairs invited representative churchmen to testify as to their position on foreign aid. Congressmen listened attentively while a succession of church spokesmen outlined what they felt to be the moral responsibility of the U.S. to other nations.

Last fall, the National Lutheran Council's executive committee decided to make a study of its own. It authorized the appointment of a committee of five "to devote appropriate study to the foreign aid programs of the U.S. government, with a view to producing a sound 'position paper' properly documented, authentic and realistic."

The study committee consisted of one minister and four laymen, each from a different church body: Dr. Howard Hong (ELC), professor of philosophy at St. Olaf College; Dr. Richard H. Heindel (ULC), vice-chancellor of Buffalo University; Dr. Wendell Lund (Aug), Washington attorney; Dr. C. Arild Olsen (AELC), executive secretary, Division of Christian Life and Work, National Council of Churches; and Dr. Carl F. Reuss (ALC), executive secretary, Board for Christian Social Action. All but one were formerly in federal government service.

MEETING RECENTLY in New York, the committee surveyed the field in a preliminary way and found it complex. They decided their inquiry should include such items as the economic gap between the western nations and the underdeveloped areas, the attitude of the churches toward foreign aid, objectives of government foreign aid programs, the role of private investment, the role of the voluntary agencies, the cost of the program as related to the national budget, recruitment of personnel, separation of economic and technical aid from military aid and defense support, the value of exchange programs, use of agricultural surpluses.

It is encouraging to see a church group 1) accept the responsibility for formulating an opinion on a subject of current interest in national life, and 2) be willing to pay the price of careful study of the facts as the basis for sound judgment.

ou Can Invest in Your Church

A new plan has been devised for those who want to be sure their savings will be put to work in a really big way

By LUCILLE E. HEIN

NCE UPON A TIME a devoted layman ted to turn over a valuable property he United Lutheran Church, the in- e to be used for church work. The rch had no agency to handle such a The opportunity had to be refused. —this event paved the way for the ed Lutheran Church Foundation.

isturbed by ULCA inability to take ntage of such an opportunity, the utive committee of the Lutheran men's Movement presented a pro- l to the ULC Executive Board, ask- that it study a plan for establishing a ndation that *could* accept capital

he basic plan for a ULC Foundation approved in 1956 at the Harrisburg vention. By September, 1957, the ndation was a reality. In November, ster A. Myrom became its first ex- ve director.

HE FOUNDATION is to be of service to bers of the church who have been ed with wealth—much or little— who would use some of it for the ch if they knew about the ways the ch can use it. The Foundation is lp people use their money wisely auses that matter most.

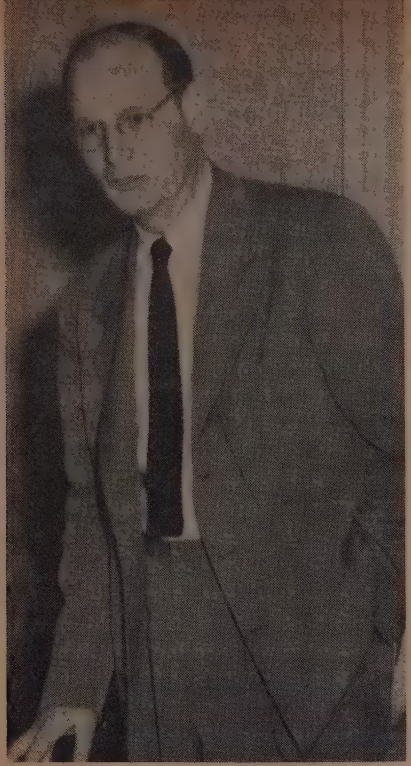
LC President Franklin Clark Fry "Our church has been remiss in iding a channel for generous Christians to give capital gifts to the Lord's work through annuities, life income contracts, trust agreements."

Dr. F. Eppling Reinartz, ULC secretary, says of the newly created Foundation, "In our church we discover frequently that people of large and small means haven't made adequate or thoughtful disposal of their resources. As the Foundation develops and puts itself at the service of those who have means, *more* people will discover they can do *more* in Christian stewardship."

EACH BOARD of the church does all the work it can within its budget allocation. But, as one executive secretary said, "Our hearts ache when we think of what we might have done and couldn't—for lack of funds."

Dr. Earl S. Erb, executive secretary of the Board of Foreign Missions, says the Foundation "could be a dream come true! There are opportunities abroad crying for the help of our church. I think particularly of our young sister churches in Liberia, in British Guiana. We should provide more Christian education there . . . that means teachers, buildings, supplies.

"We're concerned with the education of young pastors and teachers in areas which may some day be closed to our missionaries. Our educational program



CHESTER A. MYROM
Talks with people about God's purposes

must be enlarged there before it is too late.

"And look at this opportunity! A Christian hospital is needed in Liberia. The president of Liberia has asked our board for help. Methodists, Episcopalians, and United Lutherans have agreed that the hospital is a project in which our churches can serve together. Will we have to pass up this opportunity because we have no extra money?"

"The Foundation could help our board in two ways," says Dr. R. H. Gerberding who until last month was executive secretary of the Board of American Missions. "We need men and money. Our needs have been growing for years. There are 60 to 80 fields waiting for home m sionaries. That takes men. There a about a hundred congregations over tw and-a-half years old which have church of their own. That takes mon

"Our 1958 double apportionment fr this budget may give us a big enou revolving fund to take up this slack . for a time. Then we may fall behi again in supplying missionaries and supplying loans for church building p grams.

"To do the job well, the board co use about $4.5 million in addition our present budget. People gasp at th If they could see what it means to community to organize a congregati and settle in its own church buildi they would see that money put into ho missions pays dividends for generation

THE FOUNDATION, by advising a soliciting people who are able to gi and helping them to see how they c give wisely, may aid in making some the dreams of church leaders come tr

Chester Myrom, executive director the Foundation, is a humble, dedica man. He is able to talk with people what God's purpose is in giving th their resources and how they can fu God's purpose by wise use of these sources.

Mr. Myrom says, "The Foundatio a front for the whole church. It is agency officially established by church to work for all boards and dep ments. All institutions of the church benefit, because the Foundation provi new ways for making capital gifts."

The Foundation, under the man ment and responsibility of the U Executive Board, is established to so and receive gifts from individuals or porate donors: a) for the United theran Church, its boards, agencies,

xiliaries; b) and, as requested, for its
nods and their congregations, colleges,
minaries, and other institutions; c) and,
requested by the donor and at the dis-
tion of the officers of the Foundation,
agencies outside the church.

The Foundation is authorized to en-
rage the making of wills, trust agree-
nts, and insurance contracts under
ich the church or its parts may be-
me the actual or contingent bene-
ary. The Foundation is also author-
d, a) to solicit and receive gifts on the
is of life income contracts, b) to enter
o gift annuity agreements, and c) to
er into trust agreements.

"As you see, capital gifts can come to
church through many channels," said
. Myrom. "Some gifts will be desig-
ed for special purposes. Most will be
designated, to be used at the discretion
the church. Some gifts will be cash for
mediate use. Some will be in the form
endowment and only the income will
used. Some will be deferred gifts,
ir use contingent on the death of the
nor. Some will come to us through
lls.

Some individuals will make a gift in
form of a life-income contract. They
over their property to the church
are assured a monthly return, based
the average earnings of the Founda-
's investment portfolio.

Others might choose a gift annuity
eement, in which the Foundation con-
ts to pay until death a set monthly
. Each of these types of gifts has dis-
t tax advantages, either in capital
s tax or income tax.

These few weeks I have been on the
have shown me some of the legal and
ncial detail involved in making and
epting gifts. Our directing committee
have to put its twelve heads together
frequently to make policy decisions."

Represented on the directing committee are top executives from airlines, steel, foundry, lumber, plastics, and carpet industries. There is a pastor with a background in personnel administration, a college president with a law background, two treasurers of institutions. All are church members. There is a lot of knowledge about financial and religious affairs on the committee.

Chairman of the directing committee is Roland C. Matthies, vice president and treasurer of Wittenberg College. Arthur L. Grede, Milwaukee industrialist, is vice chairman. Mr. Myrom is secretary. The treasurer is Edmund F. Wagner, realty corporation president and treasurer of ULC. The investment of funds is under the direction of the ULCA Investment Commission.

"Unsolicited gifts have already been made," says Mr. Myrom. "At the luncheon the first time the directing committee met, one of the committee members made a gift. From the beginning there have been signs of interest. This interest has not all been from Lutheran church members.

"Our second gift was an annuity agreement of $2,200 with a man and wife who made three agreements, one with the United Lutheran Church, one with the Presbyterian Church, and one with the American Bible Society. They have planned their gifts with obvious Christian joy and satisfaction.

"Another early gift was a $2,000 single-life gift annuity from an elderly man whose pastor handled all the details. We do not even know how the pastor or donor learned about the Foundation."

"I think of a man's life in three periods," Mr. Myrom continued. "First, is marriage and raising a family. It's a pe-

riod when the maximum of family income must be used for living expenses. In the second period, middle age, the children have grown up, and expenses are less. This is often the highest earning period in a man's life. The third period is retirement, when income is reduced but needs are reduced too.

"It is to men and women in these last two groups that the Foundation has an appeal. They are looking for ways to invest. The Foundation can advise them on various forms of investment and gi ing, on tax problems, on making wil It can enlighten them on church nee It can help them to use their property benefit themselves and their church.

"Last week Dr. Fry made an empha statement about the Foundation that e presses all the hopes of this new depa ment of the church. He said, 'God bl the Foundation and all donors to it they lay a firm financial base under t soaring future of our church!' "

Do the Ten Commandments or Golden Rule solve problems of atomic war?

By REINHOLD NIEBUHR

I RECEIVED many letters about my previous statement on the moral dilemma of nuclear warfare. I was criticized for my interpretation of failure to reach an agreement with the Russians. I still think that we were honest in making the unification of Germany a condition of such an agreement, and that the Russians could not accept this condition. On the other hand, the Russians demanded our withdrawal from our advanced bases. This we could not accept, particularly since the Russians have proved that they have the intercontinental missiles and we do not.

ONE CORRESPONDENT wanted to know why the Ten Commandments and the Golden Rule are not the solution to this problem. He did not state which commandment he thought applicable. for the Golden Rule, each side thinks is practicing it in abstaining from ultimate war, though each side is m tivated by fear of annihilation as well by any moral consideration.

It still remains fairly certain that t nuclear stalemate will save us from "ultimate conflict with the ultim weapon." But history moves fast a meanwhile our moral security was da aged by President Eisenhower's televisi address in which he tried to allay nation's anxiety resulting from the R sians' launching of the satellites.

In this address he declared that U.S. strategic air command had sufficie "fire power" so that one plane could as much damage as all the planes of second world war. Some of us were d turbed by this "reassurance" and c sulted a well-known physicist about meaning of the statement.

Our worst fears were proved rig "Tactical atomic weapons" in the ha of the strategic air command me simply that every plane has the po of the bomb which first burst on Na saki and shocked the conscience of nation and the world. Now there is prospect of our wreaking destruct

ual to a dozen or more Nagasakis. Our nscience is supposed to be easy because r with the hydrogen bomb has been d will be avoided.

To MAKE MATTERS worse we are as- red that the only possibility of the West equalize Russian man-power in the ent of a war in Europe is that our nies have been equipped with these ctical atomic weapons" and we are w negotiating with our NATO allies give them some of the weapons too. I don't think we have heard worse ws since the dawn of the atomic age. e are assured of our security at the pense of a prospective moral guilt which would annihilate us as a civilization. Perhaps we should have always known what these things implied. But an additional hazard of a nuclear age is the technical and secret character of much of the information upon which our moral and physical survival depends.

I don't have a simple answer to this problem. It will take me some time to digest the enormity of this new dimension of our moral dilemma. I know we are fools if we think it is solved by defining the hydrogen bombs as "strategic" and all the other bombs or "warheads" as "tactical." These words cover terrible realities and the one reality is only a little less terrible than the other.

I Hope You Enjoy My Funeral"

We overdo the weeping at funerals. Why not rejoice in the sure and certain hope of the resurrection?

PEOPLE WILL WALK away from the eral shaking their heads. The funeral l be mine, and you're going to be cked. Because when I die, at 40 or at my funeral is going to be an expres- n of my Christian faith.

JOHN W. ROBERTS, JR.
tor of Grace Church, Buffalo, New York

I know I'm not the first to say "my funeral won't be like that!" And yet, when the moment has come, pressure from all sides, from friends, from "expecting" relatives (they expect you to do what *everyone* does), from "helpful" professionals, has turned the funeral of a believing Christian into a dismal thing. I wonder what Jesus would say as he tip-

toed into one of our super-market-three-a-day-funeral parlors."

LET'S START in the middle of my funeral (and I'm truly sorry I won't be there to enjoy it) and talk about music. The greatest joy of my life comes once each year when, in each of the Easter services, our choirs and people unite their voices in shaking the stained-glass panes, magnificently proclaiming, "Jesus Christ is Risen Today!" The organist doesn't live who doesn't turn the organ to full volume. The heart doesn't beat that doesn't throb to the glory of such a message in music!

Have you ever heard that hymn played at a funeral? I have, but how dismal it had become, how slow, how uncertain of resurrection! That hymn, and two others like it, will be sung at my funeral. I said "sung," and not by a soloist. In three hymns, at the beginning, and the end, and before the sermon, hymns of Christian conviction will be sung, by the congregation present and loudly.

My funeral will be in the church, where I believe all funerals should be held. And I'm certain that I do not stand alone in begging that the sermon be a positive declaration of all that Jesus was and of all that he means to us, and not a eulogy of the deceased.

My God is a God of love. Let that God be present, particularly at the end.

I HAVE HAD PASTORS borrow a black stole from me to use at a funeral, to wear over the black gown they wear on such occasions. A white surplice is deemed too gay. Again I protest—and all proponents of liturgical nicety with me—vestments and liturgical colors are of the day and not of the occasion, and the whiteness of the surplice should reflect the glory of resurrection joy.

You've heard many who have said "Doesn't he look natural?" in viewing the body, which steals the show from anything done or said by the pastor or by the church. This must not be.

My instructions are these: from the moment of death, I am no more! Oh, request respectful care for this temple of the spirit, but no gay cosmetics to deceive, to say that there is life where there is only physical death. Let the body rest in the casket—and let the casket be closed, even from the very beginning.

Let us insist upon calling a lie the fact that friends call "to see the deceased." They do not, and let us live the truth helpfully, that we come to comfort the bereaved, to offer sympathy, to help the living to live in the Lord with faith. This cannot be done in the presence of unreal death—life.

I DO NOT fear death. No Christian could fear, and still be true to his faith. Therefore it is my desire and belief that all help should be directed toward the living, not only to comfort them but to help them live, even in sorrow, the faith that they, and I, hold firmly in life and joy.

This help, I am convinced, must begin with the service, and not follow it. I propose no great rebellion in funeral custom—nothing here is written that is not Lutheran tradition—but I offer this as a witness that may help many.

I long for the way of the early church when funerals were times of rejoicing, times of white garments, positive that the loved one was "with the Lord." What could be better? Sing and rejoice, smile—and don't whisper—I'm sure you would disturb me during my funeral—and above all else, I want it proclaimed in every way that Christ has burst his tomb and that therefore, in all truth, mine shall be empty.

GOODBY, SIBERIA

A 90-year-old woman begins a new life after surviving 11 years in Siberian camp. Faith and courage carried her through to victory

By SIGURD B. HAGEN

THEY ROLLED UP a wheelchair to the ne at Idlewild. A bent and withered ure came slowly down the steps, each ow tightly in the grip of a stewardess. the last step, Grandma Heinzelmann ved the wheelchair away and spoke firmly:

"I can certainly walk into this new d to which God has brought me." And lk she did—into the arms of the ghter she hadn't seen in nearly 30 rs.

Mrs. Christine Heinzelmann is 90. She ks frail, and from what she has been ough it's a miracle she is still living. spent eleven years in a Siberian son camp.

HOW SHE GOT to America, still on her d feet, is a story of courage and faith. lot of people helped, of course. There s the Lutheran Refugee Service, the ergovernmental Committee for Euro- n Migration, the International Red Cross, and various officials in Germany and Russia.

And there was Dr. Ernst Schmidt, pastor of Tabor Lutheran Church in Philadelphia, who pulled strings and prodded agencies in behalf of Mrs. Heinzelmann's daughter, Mrs. Florentine Rudnitzky.

Through the efforts of all these, Mrs. Heinzelmann was the first to receive a visa under the special immigration law of Sept. 11, 1957, which provides for the entry of more than 18,000 refugee-escapees left out when the previous emergency legislation expired.

But Mrs. Heinzelmann was also the first to get out of her prison camp a year earlier. That achievement, and then getting out of Russia into Germany, was mostly on her own initiative.

ONE SNAG that kept delaying progress was a matter of nationality. Mrs. Heinzelmann was born in Bessarabia when it was a part of imperial Russia. She settled with her husband in the Ukraine after their marriage in 1895. Authorities finally conceded she was a German.

The Russians never doubted her Germanic identity. In 1929 they expropriated the Heinzelmann's vineyards in the Ukraine. The family had to scatter and flee to escape deportation, and kept dodging from one district to another.

In 1937 two daughters and a son were

caught, deported to Siberia, and never heard from again. The third daughter, Mrs. Rudnitzky, had been separated from the others. Widowed before the war, she managed to escape into Germany with her son and two daughters.

Mr. and Mrs. Wilhelm Heinzelmann and their eldest son, Oskar, fled west in 1945—too late. Before their train could reach Austria it was stopped by Russian troops. Along with other German families they were loaded into cattle cars and returned eastward.

"The hardships of that journey were almost unbearable," Mrs. Heinzelmann recalls. "We knew we were bound for Siberia, but we doubted that we would get there alive.

"It was winter, and we had absolutely no heat. Very little food, either. Many died on the way. At every stop the guards took the dead from the train. Many still living were taken off also, carried into the woods and left to die."

THEY traveled more than two months. The last few weeks were a little better, because upon entering Siberia they were transferred to closed box cars to prevent them from seeing the country. But they could keep warmer by huddling together.

They arrived in Altai, central Siberia, in mid-December. For the first year they were under constant guard in the prison camp. Then they were put to work on collective farms, and built themselves huts with twigs and clay. Later each family was allowed a small plot of ground on which to raise food.

There was never enough to eat. In 1946, Oskar, then 47, died of malnutrition. Wilhelm died in 1950, aged 86. Mrs. Heinzelmann lived alone for six more years.

"The winters were fearful in Altai," Mrs. Heinzelmann said with a shiver. "It was 47 below zero in January. Snow w so deep the sleighs ran over the roofs our huts.

"We had very little fuel for our t brick stoves. We were always cold."

AFTER CHANCELLOR ADENAUER'S vi to Moscow in 1956, the Soviet gover ment released 15,000 political prisone in Siberia, with some 9,000 independe farmers like the Heinzelmanns. D possessed and penniless, most of the had nowhere to go.

But Mrs. Heinzelmann had heard th her daughter, Mrs. Rudnitzky, was Germany. She wrote to the German e bassy in Moscow, asking to be sent join her daughter.

The Russians weren't letting any the freed exiles out of the country, b they did let Mrs. Heinzelmann come Moscow. There she got all the help t German embassy could give. They p her up in a small hotel, and kept tryi to get her a permit to leave for Germar After some weeks they told her:

"The Soviet official won't sign t permit."

"Let me try," she begged. "I shall to see him myself."

"He will never see you," she w warned. "You'll just be wasting yo time."

"Time? I waste it sitting here," s replied. "I must go to see him."

THE FIRST DAY the official would r see her. She returned the next day—a the next. Finally the closed door swu open. Then her bravery almost desert her.

"There was not only the chief offic himself," she related, "but also five ste men with him, sitting around a big tabl It was a full-dress hearing. They h Mrs. Heinzelmann's papers before the

"I was frightened," she said, "but I oke up. I addressed the official di- ctly. I implored him to let me join my mily in Germany.

"I said: 'You cannot need an old oman like me in Russia. Here I have no oney, no way to live.'

"He spoke gruffly, but not unkindly. ow, now, Grandma,' he told me. 'Don't t excited. I am going to help you.'

"I fell on my knees to thank him," Mrs. einzelmann continued. "But he laughed me, lifted me up, and told me what do."

First, she was sent to the International ed Cross where she was given a hun- ed rubles, the first real cash she had ossessed in many years. A thief snatched e package of bills as she stopped at a ewalk market to buy a roll.

Her embassy escort took her back to e Red Cross and explained the situa- n. Another hundred rubles was given her, and this time she kept a close grip her purse.

NOW EVERYTHING was easy. The visa d other necessary papers were quickly ady. Soon she was on a train for Ber- , where she arrived in November, 56.

But Mrs. Heinzelmann's daughter was t in Germany. She had gone to the nited States in 1951, under the auspices the Lutheran Resettlement Service, d had located in Philadelphia with her n, Carl.

But mother and daughter were soon in uch. Mrs. Heinzelmann stayed with stant relatives in Bavaria, and Mrs. Rudnitzky enlisted the aid of her pastor, Dr. Schmidt.

It took nearly a year, and a special immigration act, to get Mrs. Heinzelmann out of Germany. Dr. Schmidt made trips to Washington and New York to expedite action. He got Pennsylvania's Senator Edward Martin to help.

And when the plane arrived last Dec. 7, Dr. Schmidt was on hand with Mrs. Rudnitzky and Carl to greet Mrs. Heinzelmann.

DR. SCHMIDT helped to interpret three days later at my interview with Mrs. Heinzelmann in the Rudnitzky home, only a few blocks from Tabor Church. I learned that she was already a celebrity in the congregation.

I said I supposed there had been little opportunity for religious activity, in Siberia. True, she answered, the Russians never allowed them to hold services. They had seized and deported all the pastors ahead of the others.

But even in the bleakest times, she said, little groups of two or three families would gather secretly for prayers and devotions. They read their Bibles, and repeated the words of the old hymns—softly so as not to arouse the sentries.

There is still more joy in store for Mrs. Heinzelmann. Mrs. Rudnitzky's two grown daughters had gone to Brazil because they were excluded from the German quota when their mother came to America. Now they have obtained visas for the United States, and are expected soon to join their mother, brother, and grandmother in Philadelphia.

WE NEED THE POSITIVE, dynamic voice of Christianity with its radical note of judgment not only upon communism, but also upon the failures of democracy and Christianity which have enabled the half-truths of communism to capture so many hungry millions.—WILLIAM HORDERN in *Christianity, Communism and History* (Abingdon)

Memo For A Mother

Souvenirs remind housewife of incidents which taught her lessons in the business of being a mother

By ERNESTINE DAUM

TAPED TO THE SIDE of the cabinet near my kitchen sink are three cards, each signifying a special occasion. The cards remind me of what it means to be a mother.

The first card I taped up was one that Billy made in Sunday school some time ago. I found it last summer while going through his desk to see if there was a telephone number listed on any of his camp literature. He had been more than a week at camp forty miles away, and we had had no word from him.

"Don't worry," people told me. "He is much too busy having a good time to write letters."

I did worry, though. I met the mailman hopefully each day only to be disappointed when none of the self-addressed envelopes carefully tucked into the suitcase came back to us. I visualized my boy in the infirmary—too sick or hurt to write. Finally, I decided to telephone.

"GO AHEAD if it will make you feel any better to be one of *those mothers,*" my husband said, "but I'm sure he is all right. Otherwise the director would have called us."

I thought I would find a telephon number in some of the camp papers tha Billy had saved up while he was ther the year before. I rummaged throug his desk searching camp newsletters, lis of addresses, and old letters.

Then at the bottom of one drawer found the card that kept me from em barrassing my son with a frantic tele phone call. Under colorful sprigs c flowers were the crayoned words "Blessed are all they that put their tru in God."

I SAT and looked at the card for a lon time—seeing not just the message fro Sunday school, but also the picture of nine-year-old boy having the time of hi life swimming, hiking, learning ne games, making friends, and continuin to grow in religious experience under th guidance of camp counselors.

This is only the beginning, I though *As all of the children grow up, there wi be other moments of apprehension. Bu the best mother substitutes faith fo worry, and trusts God to look over he chicks when they are out from under he wing.*

THE SECOND CARD chased away the ues when I received it. It came from a ood friend the day I returned from the ospital. There was a serious question to whether I could "keep" the baby I as so ardently hoping for.

The card was a better tonic than all ie medicines. Under a photograph of very bored-looking baby were the ords, "In my opinion, the whole thing's sychosomatic!"

Inside, my friend wrote, "Hope you on't take the sentiment too literally— 's the only card I had in the house . . . I can do anything to help, give me a uzz."

During the following months of uncerinty we often laughed at the picture and s inscription. When we laughed, we ouldn't worry. Then, at the beginning f April, our little daughter was born— o tiny she had to stay at the hospital or a while. But now she is at home with s, and the "psychosomatic sentiment" aped to the side of the cabinet reminds e that it is possible to smile away my ears.

At the same time it reminds me to love your neighbor as yourself." My riend is a busy mother of three with a art-time job. She is an active worker or worthwhile organizations in the comunity. Yet she is always ready to offer elp whenever anyone needs it. Here is mother who reaches out beyond her wn little world to keep God's commandnent—a good example for me to try to ollow.

THE THIRD CARD may seem out of season now, for it is inscribed "With love to Mom at Christmas." It was about a month after the holidays when I added it to my "Memos for Mother" above the sink. I had been confined to the house due to the children's illnesses. Mumps, colds, and bad weather had kept us at home.

One particular bad day, while rereading our Christmas cards, I realized that the one from the children seemed to have special meaning. Gaily decorated with appropriate pictures, it said, "It's not just at dusting and mending and cooking that you're such an all-around whiz. Because in addition, you're sweet and good-looking, and just the best Mom that there is!"

I know I'm not a whiz at any of those housewifely chores—nor do I look like the attractive picture on the card. But the message made me think. *If that's what my children believe, then I can do my best to live up to their expectations.*

I stopped feeling sorry for myself because I couldn't get out, and began instead to try to make our confinement an enjoyable experience.

Many times since, when diapers, dishes, and dusting threaten to discourage, I reread the cards. The "Memos for Mother" are reminders of the fact that I am not a perfect mother, but their message—trust in God, a sense of humor, an awareness of other people's needs—and the proper attitude toward daily chores—can help me improve.

✠

DAYS OF CRISIS are not the most dangerous days for faith and courage. The peril lurks in the ordinary days when monotony and the commonplace stretch and yawn from dawn till dusk, days like the forty days in the wilderness, days when there is no ecstasy and no music, and when no extraordinary heroism is demanded of us. *Then* the temptation comes.

—EDMUND A. STEIMLE in *Are You Looking for God?* (Muhlenberg)

HAPPINESS IS A BY-PRODUCT

You get when you give it

By RAE CROSS

WHEN I MET AGNES on the street today I scarcely recognized her. Her eyes sparkled. There was a glow of peace and happiness on her face. Everything about her reflected joy and inner satisfaction.

Remembering the distraught, unhappy widow I formerly knew, I exclaimed, "Agnes, what in the world happened to you? Are you as happy as you look?"

She laughed—an infectious laugh that made passers-by smile. "I've never been so happy in my life," she said brightly.

"What's your secret?" I asked, knowing too well the pessimistic outlook on life that she held the last time I had seen her not too long ago.

"It's no secret. I thought you knew. I simply quit the clerking position I disliked and now I am housemother for fourteen little girls at the School for the Deaf and Blind."

I GASPED. "Those fourteen little girls . . . they're deaf and blind?"

Agnes nodded. "Yes, they are all blind, and three are also deaf."

"But isn't it . . . aren't they . . ." I struggled for words. I didn't want to seem cold or unfeeling, but I had often seen children from the school on the streets and in the stores. While I sympathized with them, it had never occurred to me that working with them could be anything but difficult, unpleasant, and (I hated myself for the thought but) it seemed it might even be repulsive at times.

"I know what you're thinking," Agnes said. "My family and close friends tried to talk me out of it. They felt just as you do—just as most people do. They can't see—even with seeing eyes—the lonely little hearts, the need for love and understanding that lies behind their sightless eyes, their deaf ears, and the physical disfiguration that often accompanies such misfortune."

I BLUSHED. "I guess I just never thought about it seriously," I said.

"Most people don't. It's not because they are indifferent. It's just because each one is so busy with his own affairs."

"What do you do?" I interrupted.

"Everything, and maybe more, that a real mother would," she smiled. "From getting up in the night to quiet one who is new, unhappy, or ill, to getting them all fed, clothed, ready for school or play and entertaining them during unsupervised periods."

"It just doesn't seem one woman could do so much," I objected.

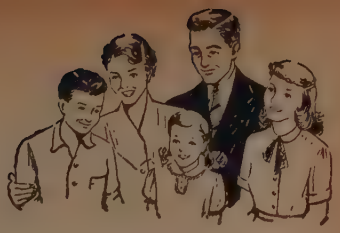
"There are several of us with various age groups," she explained. "But I like my little ones best because for many of them it is their first time away from home and it is difficult."

"You mean they are especially in need of love, patience, and understanding and you are giving it to them."

"That's a nice way of expressing it," she laughed.

As we parted I looked again into Agnes' brown eyes, and, through them for the first time I am sure I visioned the meaning of Jesus' words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

FIVE MAKE A FAMILY:



Thanks for the Pie

I WAS TAKING the pies out of the oven when the doorbell rang. I set the pastry carefully on top of the stove. Someone *would* have to catch me when my hair was ragged and my apron streaked with smudges of flour.

By the time I had grabbed off the soiled apron and straightened my hair a little, I caught a glimpse of a man's figure going down the front steps. "Pastor Brym!" I called. "Do come back! Sorry to have kept you waiting."

He turned quickly. "What do I smell when you open that door? Baked apples?"

"Come on in. Apple pie. And you're just in time for a piece."

HE DIDN'T ARGUE. Soon we were seated at the kitchen table with pie and coffee. He took one bite, then leaned back and relaxed. "People are always talking about the hardships of the ministry!"

I smiled, ready to purr at the implied compliment. "And just what job that no one else wants have you come to lay in my lap with such a beautiful beginning?" I teased.

"Not one! Believe it or not, I had no motive for stopping except to talk a while. Your house is a good place to unwind."

"Then you should come in more often. I don't keep inviting you because I know how busy you are but you know how welcome you always are."

"I do know. That's why I stopped. I have just been at Mawsons' and didn't feel quite like getting back to work right away."

"Now you are really flattering me. I don't know a better place to unwind than next door."

HE SHOT ME a funny look out of the corner of his eye. "Sometimes." He took another bite of pie, then a sip of coffee. Raising his napkin to his lips he seemed to be debating something. "Has Claire Mawson ever seemed to you to be overemotional?"

"Claire? Of course not!"

He roared. "You look as though I'd asked whether you'd ever found her robbing the collection plates! I'm not criticizing her or asking you to. Plenty of people run on the fuel of their emotions. It's no disgrace."

"I know that. Your question didn't shock me. My face was just trying to register amazement. Maybe I'd better take pantomime lessons. But seriously, I have never thought of Claire as emotional. She is kind and sympathetic and devoted to her friends and family. Still, she's never 'sloppy' in expressing her affection. None of this, 'Connie, dear, you are so wonderful!' "

"If you're imitating someone, I'm sure I don't know who it is," he observed, straight-faced.

"No one in particular. But a lot of people have to say how they feel. Claire just does something nice or pretends to insult me. And she's like that with scads of people. No, I'd say she's one of the best balanced people I know."

HE LOOKED thoughtful and went on savoring the apple pie. I got to thinking about Claire. She *is* well balanced, I'm sure of that. But come to think of it, she has been upset lately. She's worried about Chuck and about Charlie's health. And now Marilyn has a boy friend at college and wants to go steady with someone Claire has never met and about whom Marilyn is pretty uncommunicative. Enough to upset anyone!

I voiced my thoughts to Pastor Sym and he nodded. "Enough to upset anyone—a little. Especially if she doesn't feel she can talk it out with Charlie. She's afraid of his health and thinks it may make him worse if he knows she's worried."

"I know. And her concern for Chuck and for Marilyn is partly for them and partly because of the effect anything they do may have on Charlie."

"You understand the situation, Connie. I thought you probably did. You've been close friends so long, I think it would do her good to talk to you."

I SHOOK MY HEAD. "One reason we are such close friends is that I never pry. If she wants to talk, she knows I'll listen, but I can't ask questions."

"All the better. Just drop in on her when she's alone and if she wants to talk, let her. If she doesn't, the fact that you care enough to want to be with her may give her all the lift she needs."

"That's easy. I do like her—more than she realizes perhaps. Seeing more of her will be no hardship."

"I'm sure of it. And, Connie, try to get her to take my advice about going to Charlie's doctor. If he's really as sick as she fears he is, it won't be any worse to have the doctor confirm her fears. On the other hand she may learn something reassuring."

"That sounds sensible. I thought from the way she talked to me that she really knew."

A THOUGHT STRUCK ME. "You don't think all this may be the exaggeration that often goes along with being her age?"

"I've no idea. Only her doctor has any right to say that. But middle age isn't easy. It's worse for women because of their physical make-up and for men because of the psychological stress."

"But Claire has such strong Christian faith. Surely she —"

"Christians are human. Faith isn't something you clap on like a poultice. It is a living, active thing. But sometimes it gets buried under the stresses and strains of living. The church has to nurture it especially in times of anxiety. And I know you've been listening to sermons in our church long enough to know that I mean nurture through the Word and sacraments and also through other Christians."

"Checking to see whether I listen? I think I see the connection. How would it be for me to ask her to go with me to see that new woman? What was her name—Sigrid Mears?"

"Good idea. But remember that's a job I didn't ask you to do!" He laughed and rose, laying the napkin on the table. I followed him to the hall as he took his overcoat from the hanger.

"You didn't really ask me to do anything, did you? You just gave me some pointers on something I'd want to do anyhow. Seems like the only thing a friend can do."

He laid an approving hand on my arm. In his eyes was an expression that made me feel as though he'd pronounced the benediction, although his words were, "That's how faith acts at times. Thanks for the pie."

"THE COMING-OUT"

JUST BEFORE Christmas a family stopped to admire a large outdoor creche on the church lawn. One of the children looked at the figures carefully and said, "It's nice, but where are the wise men?" The unthinking "head of the house" scratched his head, looked at the peaceful scene of the holy family, angel and shepherds and muttered, "You got me there. I just don't know."

But his wife had the answer, "But this is still Christmas. The wise men don't come until Epiphany." Sure enough, on Jan. 6 the figures of the three kings had taken their place before the manger.

This is a technicality perhaps, but that's what the book says." In our house we have a joke every year when we select our Christmas cards. Occasionally I have picked up an attractive card showing the star and the wise men, but my wife quickly vetoes the choice. "Remember, dear, you always tell us that Epiphany is the time for the wise men."

FOR MOST PEOPLE the word "Epiphany" doesn't mean much. Like many words used in the church, "Epiphany" comes from the Greek, and means "a manifestation" or "showing forth." Perhaps a better word would be "presentation." In the same manner that a debutante is presented for her "coming out" party, the church at Epiphany says that Christ is manifested.

If we remember that the Messiah had been promised to the Jews, it is only proper that the first men to behold the Saviour were the Jewish shepherds, descendants of Abraham and Isaac and Jacob, whose people for centuries had yearned for him who was to come. But God's great plan of salvation was to be for all people. So—following upon the visit of the Jews—there came these three kings, representatives of the Gentiles who, though not having heard the promises of a Messiah, still yearned for evidence of God's concern for the world.

IT IS NOT ACCURATE to say that Dec. 25 and Jan. 6 are the actual days upon which first the shepherds, then the wise men, came to see the Child. In pagan religions Jan. 6 was observed as marking one of the divisions of the winter season. In some places it was a festival of lights, no doubt occasioned by the fact that the artificial light was a necessity in the shortened days of the winter. In some parts of the church this date was observed as a commemoration of the birth and baptism of Christ, possibly to counteract pagan celebrations which centered about the wine-god.

In the eastern churches Jan. 6 continued as the time for observance of both the birth and baptism of Christ. But with the establishment of Dec. 25 in the west as the festival of the Saviour's birth, Jan. 6 was denoted as the time for the visitation of the magi.

Epiphany usually falls on a weekday and so most of our people seldom have opportunity to celebrate this important date. Things look a little better lately. More and more of our parishes are observing the day.

And once again the words of the collect, "O God, Who by the leading of a star didst manifest Thy Only begotten Son to the Gentiles . . ." bring hope to

us who were not born Jews. Also, the reading of the Epistle (the new Service Book and Hymnal appoints Col. 1:23-27 or Eph. 3:1-12 in place of the Common Service Book epistle which is now the Old Testament lesson) and the Gospel help to bring the significance of this holy day to mind. Christmas reaches its fitting climax on the Epiphany and Christ is manifested in our hearts.

EPIPHANY doesn't end with one "showing forth." Remembering that the church in its annual cycle of commemoration seeks to present the life, ministry, passion and death, and resurrection, and ascension to its people, other manifestations fit into this period before the church turns its attention to the passions of Lent.

Easter is not observed, as is Christmas, on a fixed date. Some years the resurrection festival comes as early as March 22. In other years we don't see the lilies on our altar until April 25. This means that an elastic period must precede the beginning of Lent if the traditional dates are to be kept. It also means that there must be a corresponding elastic period later in the year if things are to come out equally every 52 weeks.

The problem is solved by arranging for an observance of from one to six Sundays "after Epiphany," depending upon the date of Easter, and a Trinity period which in the Lutheran church provides propers for twenty-seven Sundays after Trinity.

The peculiarities of the calendar thus restrict the number of "epiphanies" the church observes in any one year. But propers for all of these days are given and from them the faithful worshiper may appreciate the many ways in which the newborn Saviour is "shown forth."

On the First Sunday after the Epiphany, the event chronicled in the Gospel is the visit of the Boy Jesus to the temple. His conversation with the theologians gives evidence of his unusual personality and also provides a sign of things to come.

The second Sunday after the Epiphany brings into focus the beginning of "miracles" which Jesus did in Cana of Galilee "and manifested forth his glory." Here is the wedding feast, when our Lord showed his superiority over inanimate things, changing water into wine.

The third Sunday in the season relates our Lord's ability to cure the sick. A leper is cleansed of the disease which afflicts his body. And the servant of a Roman soldier, no finer symbol of those outside the brotherhood of Judaism, is healed at the word of Jesus.

WHEN EASTER comes late, worshipers have opportunity to commemorate the occasion of Christ's stilling of the waves (fourth Sunday), and his parable of the wheat and the tares (fifth Sunday). And the season ends on the great manifestation, when to only his disciples Jesus is revealed in his glory on the mount of the Transfiguration.

Previously in the Common Service Book it was the custom to make the Transfiguration an annual observance on the last Sunday after the Epiphany, except when there was only one Sunday between the Epiphany and Septuagesima Sunday. The new Service Book, while directing the observance of the Transfiguration to Aug. 6, still permits the use of the propers for this feast on the last Sunday after the Epiphany, and congregations may continue this if they wish.

No matter how long the Epiphany season, worshipers at the services are made aware of the real meaning of this post-Christmas season. The world may have forgotten the sentiments of the carols.

ght bulbs and fixtures have been cked away. In place of the star, men ok at a Sputnik. Peace on earth is placed with "containment of power."

But for those who left their hearts at e manger, each holy day brings a dening vision of the power of him who s born in a manger. Like people beholding the unfolding of a lovely flower's tals, we look deeper into the nature of e mysteries of this wondrous person o is the only-begotten Son of God and r blessed Saviour.

—EDGAR S. BROWN, JR.

ERSONAL ROBLEM LINIC

EARL S. RUDISILL

ve and take

QUESTION: We have been married a le more than two years. I am disapinted and I am afraid Charlotte is too. seems that we are drifting apart. Be- e our marriage she seemed so conned about me, and she assured me t she would help me make up for all e rough times and rebuffs I had reved from my parents and from sevl relatives. Now she doesn't seem to re.

At that time she dressed so nicely and t up a fine appearance. Now she seems care little about how she looks. I ne home tired after a day of real rk and many annoyances and find her occupied and wanting me to help do ngs in the house. She complains that m too much taken up with my work d don't pay enough attention to her. I am really the one who needs sympathy, but she is the one who wants it. What started out with so much promise has turned pretty drab.

REPLY: I am not accepting this story as the whole truth. There must be more to it. It is likely that Charlotte would have a different story to tell. The two, combined, might come nearer to the realities. Both of you, I believe, need to learn some things and to do some honest thinking. You seem to be expecting a great deal without a willingness to contribute in a corresponding way to the success of your partnership. A Christian outlook requires that each help the other bear his burdens.

One big difficulty in some marriages is that each wants love and understanding, but is not ready to bestow them. Marriage is a two-way affair, and unless both partners play their roles generously there is likely to be a lot of misunderstanding and disappointment.

How often have you inquired of Charlotte, "Are you satisfied and happy with the way we are living? What can I do to help you? In what ways can I bring you more happiness? What did you expect from our marriage that you are not getting?" And she could properly ask you, "Am I making you happy? Is marriage what you wanted it to be? How can I help to make it better?"

Don't allow matters to drift any further. Talk these things over candidly and pleasantly. Get them all out on the table before you. Then make a new start, with a resolution for each to go the limit to be an understanding, devoted spouse, and daily ask God's blessing on your undertaking.

GUIDE TO BIBLE STUDY

Words used in English translations are analyzed by noted Bible scholar

By LUTHER A. WEIGLE

"DISCOVER"

In the King James Version of the Old Testament the word "discover" is used thirty-four times, and always in the now-obsolete sense of "uncover" or "lay bare." It is retained by the Revised Version only once—in I Samuel 22:6, "Saul heard that David was discovered." It is replaced by "uncover" thirteen times.

Other typical renderings are: "exposed your iniquity" (Lamentations 2:14); "do not disclose another's secret" (Proverbs 25:9); "the foundations of the world were laid bare" (II Samuel 22:16); "strips the forests bare" (Psalm 29:9); "we will show ourselves to them" (I Samuel 14:8).

Instead of "I will discover thy skirts upon thy face" (Nahum 3:5), the Revised Standard Version has "I will lift up your skirts over your face." Where the King James Version says concerning Leviathan, "Who can discover the face of his garment" (Job. 41:13) the Revised Version reads, "Who can strip off his outer garment?"

In other passages containing the same Hebrew words the King James Version shows that in 1611 the older sense of "discover" was tending to become obsolete. It uses "uncover" thirty-five times as translation for these Hebrew words, and is followed by the Revised Version in most of these cases.

In both cases where "discover" is used in the King James Version of the New Testament, it is an inexact translation of the Greek. The meaning of "had d covered Cyprus" (Acts 21:3) is "h come in sight of Cyprus." And in pla of "discovered a certain creek with shore" (Acts 27:39) the Revised Versi reads "noticed a bay with a beach."

"PROVOKE" AND "PROVOCATION

The verb "provoke" and the no "provocation" occur some sixty times the King James Version in their usu sense of inciting to anger. But "provoc tion" is also used for "blasphemie (Nehemiah 9:18, 26) and "rebellio (Hebrews 3:8, 15).

"Provoke" is also used for the Hebre words which mean "despise" (Numbe 14:11, 23; 16:30; Deuteronomy 31:2 Isaiah 1:4) and "rebel" (Exodus 23:2 Psalms 78:40, 56; 106:7, 43). "To pr voke the eyes of his glory" (Isaiah 3: is translated in the Revised Version "defying his glorious presence."

The King James Version states in Samuel 24:1 that the Lord "move David to number Israel, and in I Chro icles 21:1 that Satan "provoked" Dav to number Israel. But the Hebrew ve is the same in the two cases, and mea "to move" or "incite." Apparently it d not seem proper to sixteenth-centu translators to use the same verb for t Lord and for Satan. The revised versi uses "moved" in both cases.

In II Corinthians 9:2 and Hebre 10:24 "provoke" is used in the simp sense of to call forth. "Your zeal ha provoked very many" is misleading, f Paul is saying to the Corinthians th their zeal has awakened similar zeal the part of the people of Macedoni "Let us consider one another to provo unto love and to good works" means "l us consider how to stir up one anoth to love and good works."

LUTHER ON JOHN

Luther's Works—Volume 22. Sermons on the Gospel of St. John, Chapters 1-4. Edited by Jaroslav Pelikan. Concordia. 558 pages. $6.

When Johannes Bugenhagen, the parish pastor in Wittenberg, was called away to Denmark 1537-1540 for special duties, Luther substituted for him in the pulpit. The result was the present exposition of St. John, 1-4:10.

According to Luther, attacks on both the Divinity and humanity of Christ by contemporaries of the apostles occasioned the writing of this gospel by John. His glorious theme, "The Word became flesh," permeates the entire Gospel and the exposition also.

In defense of this faith Luther leans heavily and in repetitious detail on the "conciliar" decisions by which the Trinitarian and Christological problem was finally solved, with special emphasis on the Chalcedonian Christology and its *"communicatio idiomatum,"* the union of the two natures of Christ in which the attributes of the one nature are imparted to the other. Luther takes a step further than this traditional position by also emphasizing in an original manner the "companionable" Christ.

Luther boldly attacks the numerous enemies of Christ of his day, who by substituting human doctrine for divine, and by trying to obtain salvation by their own means instead of through Christ alone, were guilty of the same sin as the apostle's contemporaries. "There is no salvation or knowledge of God outside Christ."

Luther draws antitheses between the Roman and the evangelical positions in every possible matter. He is unabashedly and aggressively polemical and makes his enemies look ridiculous by means of his pungent expressions and gift of irony, or as he puts it, "I enjoy joking."

The gospel of Christ, says Luther, is a precious, sweet, comforting, peace-giving, satisfying, and charming message. Nevertheless, the world would sooner dispense with Christ and his message than abandon its lusts and possessions.

These sermons are dogmatically heavy and repetitious but as Luther says, "a good song bears repetition." JOHN MILLER
Hamilton, Ont.

THE SCRIPTURES AS REVELATION

The Authority of Scripture. By J. K. S. Reid. Harper. 286 pages. $4.50.

Why is it difficult today to accept the authority of the Bible? That is the question this book seeks to answer.

Professor Reid of the University of Leeds, England, is editor of Calvin's *Theological Treatises* in the Library of Christian Classics. Such is his scholarly ability.

In this book he first assesses the modern attitude toward the Bible. Many people, he believes, are uncertain about it because of biblical criticism and evolution. He examines the views of Calvin for possible help. There is a careful examination of the arguments as to whether Calvin did or did not have a theory of verbal inerrancy.

The positions of Lutheran and Reformed orthodoxy next come into review, as do also those of Roman Catholics. This historical survey is made in a thoroughly scholarly and vivid way.

With such background the book turns to the meaning of inspiration and then of revelation. A chapter is devoted to an analysis of the "theology of the Word" as advocated by Barth and Emil Brunner. The final chapter is a summary and statement of conclusions.

One must admire the clean-cut way in which Reid deals with the problems. Though he gives both sides of the issues, he penetrates to the heart of the matter with incisiveness. Superficial arguments wilt under his keen scrutiny. His treatment of Romanist claims (*e.g.*, those by the Knights of Columbus in the newspapers) will be read with much interest.

The book is sympathetic to Barthian

views. Clearly also it is heartening to devout readers of the Bible. W. D. ALLBECK
Hamma Divinity School

CRISIS IN THE MIDDLE EAST

Multitudes in the Valley. By Denis Baly. Seabury Press. 307 pages. $5.

"Church and Crisis in the Middle East," the subtitle, describes the unique contribution of this book to the voluminous literature of the Middle East. The author served as a teacher in various parts of the Middle East for more than twenty years. He is frank to say that "in a human sense the situation is beyond hope, utterly and fundamentally irreconcilable, so embittered and so savage has it become."

The aim of the author is to clarify for Westerners the complex nature of the problem. He does not want them to accept any easy solution.

The first chapters analyze the religious and political background of the thinking of the common man in the three groups concerned—Jews, Arabs, and Westerners. An attempt is made to be objective in presenting the opposing arguments.

The anti-Semitism of the West fed the fires of Zionism. Israel is a fact and must be accepted. This the Arab refuses to do. To weigh injustice done to Jew and Arab leaves the balance tipping one way or the other, depending on the background of our thinking. To decide which has suffered more injustice offers no solution.

Tensions in the Middle East seem to the author too complex for any permanent and complete solution. A bitter sense of betrayal complicates the complications. While one adjustment of tensions is made, other tensions are ready to take their place.

The author suggests the following principles on which our policy toward the Middle East should be shaped. 1. Immediate measures to prevent actual chaos. 2. Semi-permanent plans to limit the ill effects of any explosion. 3. Long-time policies to moderate the causes of tension. Under this head he insists that "the Arabs are the people of the Middle East" but that Israel "must not be thrown to the wolves." He make the following concrete suggestions—De velopment of the Arab nations, economicall and educationally must be taken seriously Economic aid is more vital than militar yet it should be given "as little as possibl by the Western powers." The Arab refugee cannot be given what they ask, but the on third not now in refugee camps should b given opportunity to migrate to Weste lands as a first step.

The author concludes with a reminde that God uses sinful nations to punish the sinful neighbors. We are all under jud ment. AMOS JOHN TRAVER
Hamma Divinity School

BOOK BREVITIES

Living Hymns of Charles Wesley. By Les R. Marston and W. T. Hogue. Light and Li Press. 64 pages. $1.

In this booklet in honor of the sesqu centennial of the birth of Charles Wesle noted hymn writer of early Methodis Bishop Marston first tells about "The Sin ing Saint" whose evangelical fervor led hi to compose 6,500 hymns. Bishop Hog follows with a clear and careful interpret tion of a half-dozen hymns that are immo tal, including "Jesus Lover of My Soul" a the famous lyrical drama based on the sto of Jacob wrestling with an angel.
Philadelphia MARGARET C. GOLD

Christmas Songs and Their Stories. By He bert H. Wernecke. Westminster Press. pages. $2.50.

Fifty-four Christmas songs of vario lands and racial backgrounds with the orig and story of each writer, provide a deligh ful season's guide for pastor, church scho teacher, or program leader. Favorite carc as well as songs not so well known, bo sacred and secular, are included in this i viting and varied collection. M. C. G.

BOOKS reviewed in these pages may be order from the United Lutheran Publication Hou 1228 Spruce Street, Philadelphia 7, Pa., from any of the ten ULPH branch stor

verseas

ENGLAND: London. Dec. 28. — CONSIDERABLE agitation has been stirred up in the Church of England over the rights of parish priests to remarry divorced persons. Present regulations state that remarriage after divorce during the lifetime of a former partner is a "departure from the true principle of marriage . . . and the Church should not allow the use of that service in the case of anyone who has a former partner still living." The regulations also provide that anyone remarried after divorce may be admitted to the holy communion only after special permission by the bishop.

Referring to these requirements at the convocation of Canterbury, the Archbishop said that "clergymen who disobey do so at their own spiritual peril." In a church where many parish priests do, in fact, remarry divorced people, the term "spiritual peril" caused great controversy.

CANON BRYAN GREEN, rector of Birmingham and famous evangelist, wrote that the Archbishop's statement "seems to be nearer to the idea of an infallible corporate spiritual authority within the Church of England on the lines of Roman papal infallibility, than to agree with Anglican discipline and practice since the Reformation."

Thirty-nine priests in Birmingham signed a public letter challenging the Archbishop, saying that he "has exposed the weakness of the case for the rigorist attitude . . . by his criticism of those who differ with him," and saying, "Does the Archbishop realize the deep distress he has caused to many clergy and laity by calling up the bogy-man of 'spiritual peril' to frighten the clergy from exercising what is their undoubted legal and moral right to follow the dictates of their consciences?"

At a following diocesan conference, the Archbishop withdrew the phrase, saying, "If the particular phrase seems to some to carry implications beyond the simple meaning I intended, I gladly withdraw the phrase . . . But the warning which I was trying to give, and which it was my duty to give, must still be heeded."

Writing on the subject of remarriage in church after divorce, the Bishop of London said that where a clergyman felt bound in conscience to conduct such a marriage, no power could stop him: the law of the land would not hinder him and no episcopal or other action could follow. The Church was still left with the pastoral care of those who had contracted such marriages and every case must be judged on its merits.

Rolling many aspects of this problem into one, a local vicar had just this summer performed a marriage service for a fellow rector to a woman of his parish whose previous marriage had been dissolved. Meanwhile, a priest in the Episcopal Church in Scotland has called off his plan to marry a schoolteacher whose marriage had ended in divorce. The seven Scottish Bishops had unanimously advised him that church law would not permit such a marriage.

—VERNON FRAZIER

DENMARK: Copenhagen. Dec. 23. — SINCE ordination of women as pastors in the Lutheran Church of Denmark was legalized in 1948, only four had entered the ministry. This month a fifth was added, Elisabeth Fabricius, who has been called as assistant pastor in Bregninge on the Island of Tasinge. She was ordained on Dec. 18 by the bishop of the Fuen diocese, the Rt. Rev. H. Ollgaard.

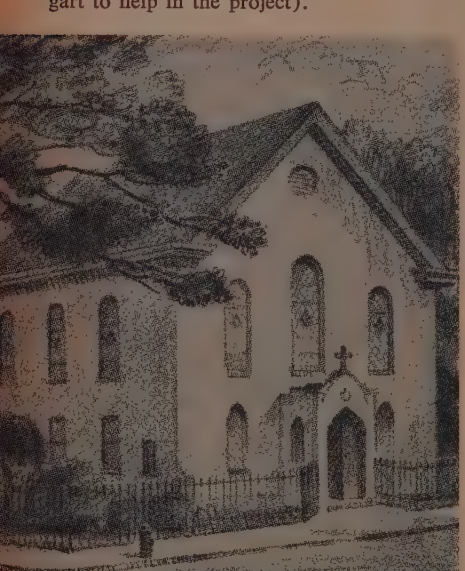
Tradition Is a Solid Foundation to Build for the Future

St. Michael's and St. Thomas' Merge in Germantown

PHILADELPHIA—A new chapter was written in the story of Philadelphia's oldest Luther congregation this Christmas when St. Michael's Church in Germantown merged again with S Thomas'. After 102 years of separate existence, the two congregations were reunited.

St. Michael's recorded history begins in the early part of the 18th century when Pastor Anthony Jacob Henckel, who came from Germany in 1717, started Lutheran services among Germans settled along the Great Road, now Germantown Avenue.

A small stone church was built in 1730 under the guidance of a Swedish Lutheran pastor, John Dylander. Henry Melchior Muhlenberg, who arrived from Halle in 1742, held weekday services in the church. Three years later, the building was enlarged (300 florins and a bell were sent from Stuttgart to help in the project).



St. Thomas' Church, Germantown
The 91-year-old building is for sale

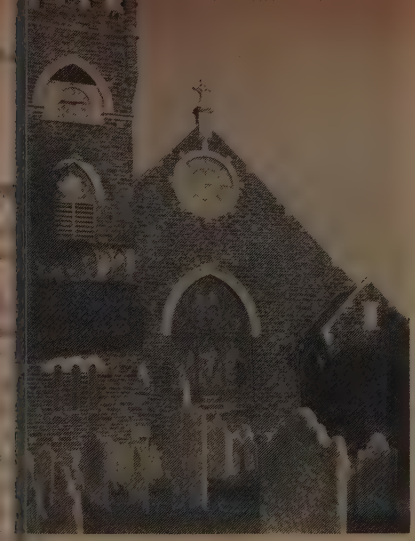
The congregation claims many "firsts." built the first schoolhouse in Germantow (in 1740), recorded appropriation of fun to help settlers displaced by hostilities Indians in up-state counties as an early e ample of congregational benevolence in t Lutheran church in America, and form one of the first women's missionary societie Its formidable title was "The Female a Domestic Missionary and Education Socie of the Evangelical and Lutheran Church St. Michael's."

The Revolutionary War left its mark The parsonage was Washington's hea quarters during the battle of Germantow and British troops occupied the church a demolished the organ. The organ was r built—and a new church was erected 1819. The bigger church, and integratio of German Lutheranism into the Englis speaking New World, created problems.

One problem concerned the languag Younger people demanded English service older members objected. But gradual English services became the rule and Ge man services the exception. (Services we no one-hour affair in those days. The lasted up to four hours.)

In 1835, disagreement over polity and t language to be used in the services led to t establishment of Trinity Church as an En lish-speaking congregation. Twenty yea later, German services were dropped at S Michael's also, but now those loyal to t language of their fathers broke away a organized St. Thomas' as a German-la guage church.

The lines thus drawn between congreg tions following two different traditions we erased this Christmas as St. Thomas' close



Michael's third church was dedicated 1897
urchyard goes back to early 18th century

church and became part of St. Michael's
ain. Announcements of German services
ceding those in English reappeared on St.
chael's board.

Decision to merge was overwhelmingly
dorsed by both congregations. There were
votes cast against it in each of them. St.
ichael's membership had been declining
the past six years as people moved out
Germantown and into the suburbs. St.
omas', partly as a result of the reception
recent arrivals from Germany, was gain-
g. Seventy per cent of the congregation
end German-language services.

St. Michael's was without a pastor. St.
omas' Pastor Kurt E. Molzahn had suc-
ssfully worked among Germantown Lu-
erans and was ready to serve both congre-
tions. As pastor of the merged groups he
tends to extend his services to a growing
lored neighborhood. Plans are being made
enlarge St. Michael's Sunday school build-
g. St. Thomas' old church will be sold.

Says Pastor Molzahn: "We have a rich
adition behind us, but we're looking to
e future—and we think it's going to be a
od one."

Lehigh Valley Groups Sought "More Christian" Christmas

By HENRY W. SNYDER, JR.

ALLENTOWN—Increased efforts to make Christmas observance "more Christian" were noted in the Lehigh Valley during the past season.

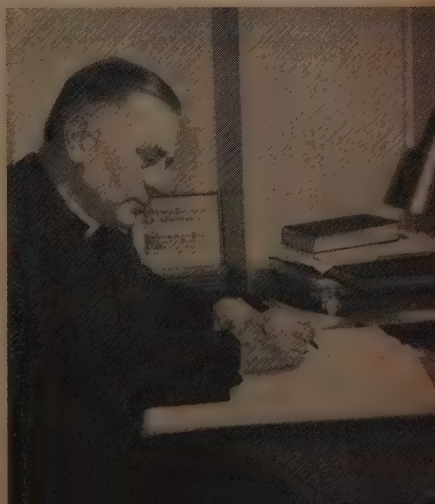
Greater Bethlehem Council of Churches endorsed the first Bethlehem Christmas parade as organized by the Junior Chamber of Commerce. Twenty-three churches entered Christmas floats, each carrying out a Nativity theme. Seven Lutheran churches took part.

The Spiritual Life department of the Allentown Council of Churches addressed an open letter to business executives and managers of Lehigh County, urging that drinking be omitted from organizational Christmas parties.

Dr. Donald Timmerman, executive secretary of the council, pointed out that Christmas parties are a recurring office problem—"things are said and done at such parties that can be recalled later only with embarrassment."

Christmas parties, he said, should reflect the spirit of the religious event, not mar it.

Pastor Kurt E. Molzahn of St. Michael's
Last entry in St. Thomas' parish register



Modern design was chosen for St. Luke's $135,000 building scheduled for completion in fall
First unit includes chapel seating 180, Sunday school wing containing ten rooms, offic

Mission Builds Church Near Site Where Early Lutherans Worshiped

PHILADELPHIA — Groundbreaking services for the first unit of St. Luke's Church, Devon, on Dec. 22, marked the re-establishment of the Lutheran church in Philadelphia's Upper Main Line area after an absence of almost 150 years.

In 1767 Jacob Sharraden followed the custom prevalent in German Protestant settlements of donating a portion of his property in Strafford for church and school purposes. A log church was built, followed in 1788 by a stone school building which still stands. Itinerant preachers, including Muhlenberg, conducted Lutheran services.

Before the turn of the century the Lutheran congregation was forced to yield to the more established St. David's Episcopal Church. Many Lutherans left the area. The log church was dismantled. St. Luke's new church stands within a mile of this historic site. The $135,000 building consists of a chapel for 180 plus choir and a Sunday school wing with classrooms and study.

The congregation is only three years old. The Board of American Missions surveyed the field in 1953 and decided against its development. But local residents insisted that they wanted a Lutheran church, conducted their own survey and prevailed on the synodical home missions committee to begin holding services.

In September, 1954, the Rev. Theodore C. Schlack became mission developer Devon. Three months later the congreg tion was organized with 102 charter mem bers. The church site was purchased 1955. At present, the congregation numbe over 500 baptized, 300 confirmed member

Site is at Conestoga and Valley Forge Road
Pastor Schlack and acolyte Richard Steube

Chalk It Up" Makes Its Bow in Pittsburgh Area Jan. 18

Erie Council of Churches Sponsors TV Show

PITTSBURGH — The Erie Council of Churches will sponsor a newly developed half-hour TV show, "Chalk It Up," originated by Chicago actor Don Ward, now studying for the congregrational ministry.

The program, produced by the staff of Church of the Covenant (Presbyterian) under the direction of the Rev. William Langston.

"Chalk It Up" is a panel show using a format similar to "What's My Line?". Panelists, drawn from a list of 58 laymen, were chosen for their TV personality and knowledge of the Bible and of Christian life and thought.

An object of Biblical significance or religious interest is described by a master of ceremonies and drawn by panel members who then attempt to identify and discuss the object.

Moderator John Luckman presents discussion topic

Panelists Gloria O'Leary, Bill Hockenbrocht, Elinor Frambach, Fred Root discuss details for new show

The show, slated for a 13-week series, will be carried on sustaining time by WICU, Channel 12, Saturday (5:30-6:00 P.M.) beginning Jan. 18.

Cole M. Mallery, director of public relations for the Erie Council of Churches and member of Good Shepherd (ALC) Church, in making the announcement, said, "We hope that our venture here in Erie will encourage Protestants elsewhere to enter the television field."

—LUTHER E. FACKLER

Lutherans Close Ranks In Far West Churches

By OLIN G. DASHER

SEATTLE—When a pastor is installed in Idaho it becomes an all-Lutheran affair. Because Lutherans are a small minority in the mountain state, denominational boundaries fall and Lutherans of all bodies represented in the area take part.

Good Shepherd Church in Pocatello is the easternmost outpost of the Pacific Synod. It is 240 miles from its nearest neighbor, Redeemer in Boise, over 600 miles from Spokane, Washington, or The Dalles, Oregon, about 300 miles from the Montana churches of the Northwest Synod, and 500 miles from Casper and Laramie, Wyoming, of the Rocky Mountain Synod.

Since Augustana and American Lutheran churches are also far from their nearest neighbors, they all co-operate. Church dedications, cornerstone layings, and installations become all-Lutheran observances.

When Pastor Eugene Cox was installed in Pocatello in November, the president of the Pacific Synod, Dr. L. H. Steinhoff, came from Portland, Pastor Weston La Munyon came 240 miles from Boise, and Pastor Carl Samuelson and Pastor Luther Swanson, both from Augustana congregations in Idaho, were participants in the service.

Pastor Floyd Yokers (ALC) and several of his people came up from American Falls, 25 miles away, and Pastor Charles Gunnerson (Augustana) drove 160 miles from Salt Lake City, returning a courtesy of Pastor Cox who went to the Utah city a few weeks ago for Pastor Gunnerson's installation service.

Pastors traveled a total of over 1,000 miles to participate in the service at the Pocatello church.

Pastor Richard Crossland and his family, on their way from Saugerties, New York, to Seattle, where Pastor Crossland will develop a mission in the Bow Lake area, stopped in and joined in the service.

Cornerstone is set in Salem church
Pastors Pechman, Ebright, and Cauble

Salem Church Nears Completion

CORNERSTONE-LAYING SERVICE for the new St. Mark's Church in Salem, capital city of Oregon, were conducted recently by Pastor John L. Cauble. He was assisted by the pastors of the two Salem mission congregations: Dr. Oak W. Ebright of Good Shepherd Church, in the southern part of the city, and the Rev. Warren W. Pechman of Faith Church, in the Keizer district.

The church has been under construction since March. Dedication is scheduled for the first part of March. The building, of Colorado pink stone with limestone and marble trim, will seat 600. A chapel has room for 120 more. Architect is Philadelphia's Harold Wagoner. Cost of the building will be more than $500,000.

The next convention of the Pacific Synod will be held in the new church in mid-May.

St. Mark's Church was organized in 1927. It had a baptized membership of 1,156, a communing membership of 563 in 1956.

eace Mission, Alexandria, Organized in Its Own Building

By MARSHALL F. MAUNEY

ROANOKE—Records were broken when new Peace congregation in Alexandria s organized with the largest charter mem- ship in the history of the Virginia Synod. The Rev. E. N. Troutman, mission de- oper, presented 151 confirmed and 101 ld members for a total of 252 on Nov. Also unusual was the fact that the new gregation was organized in its own se-chapel, erected on its 4½-acre lot.

Two other new mission fields are now l advanced toward organization. The t worship service was held Oct. 27 in the rlington Heights section of Roanoke, un- the leadership of the Rev. Willis S. chanan. The Rev. Kenneth Price began rship services in Warrenton on Dec. 1.

Newest field about to be entered is the rt Hill section of Lynchburg. Dr. Frank Cauble, pastor of Haven Church, Hagers- wn, Md., has accepted the call of the ard of American Missions to begin work re on Jan. 15.

HOLY TRINITY CHURCH, Wytheville, will the site of the next convention of the nod Brotherhood on Feb. 14.

ayman Assists Pastor ith Dialogue Sermons

KINGSPORT, TENN.—An Advent series of ialogue sermons" created much interest re. They were presented on four Sundays Pastor Donald R. Fauble, of Holy Trin- Church (Virginia Synod), and a lay ember of the church, William A. Trailer.

Using the question-and-answer proce- re, they gave four sermons on the topic Last Things." A quote from the first: "As e Christians understand it, Christ is the d or ultimate purpose of all things. So hen we think of the coming of Christ into e world we think of the end of all things."

Mr. Trailer teaches an adult Sunday hool class and is a local radio announcer.

NEW MARTIN LUTHER CHURCH at Bergton was dedicated on Reformation Day by Superintendent R. H. Anderson. It was built by two merging congregations. The larger was from the American Lutheran Church, the smaller was Bethel Church of the Virginia (ULCA) Synod. The building cost $35,000.

Evangelism Schools Planned

SIX LAY EVANGELISM schools will be held across the synod this month. The purpose is to prepare and strengthen congregations to carry out the 1958 evangelism objectives.

Schools in Strasburg and Roanoke will be held Jan. 12, in Williamsburg and Rural Retreat on Jan. 19, and in Harrisonburg and Greenville (Tenn.) on Jan. 26.

Minister and layman in Kingsport pulpit
Pastor Fauble and William Trailer

"Organization Man" Is Topic For Faith and Life Institute

By LOUIS F. MERTZ

LOS ANGELES—The "Organization Man" was theme for the pilot project of the Faith and Life institute planned by the ULC Board of Social Missions and held in Santa Barbara Jan. 12-20.

Director of Social Action Harold C. Letts directed the conference. Others taking part were Synod President Carl V. Tambert, Dr. E. Theodore Bachmann of Pacific Seminary, and Pastors John Simmons and John Stump of the synod's social mission committee.

Thirty laymen of the synod, who had received personal information from Dr. Franklin Clark Fry, were present to discuss the theme.

LAY SCHOOLS of evangelism were held on the territory of the synod, Jan. 5 and 12. The one-session workshop for pastors, evangelism committee members, and church councilmen reviewed the results of past evangelism efforts and made plans for the synod evangelism programs in 1958.

Sector Plan Shows Results

PRELIMINARY REPORTS of the synod sector project of stewardship show a 25 to 75 per cent increase in the financial responsibility and interest in the work of the church.

The synod executive committee recently voted to adopt a modified sector program in synod in 1958. The synod president will send to every church councilman a personal letter explaining the double apportionment responsibility for the ULC anniversary year and other items of interest.

ST. JOHN'S CHURCH, Sacramento, observed the 90th anniversary of organization, Dec. 8. Pastor John Simmons of St. Matthew's, North Hollywood, preached. St. John's has the largest communing membership—1,420—in the synod. The Rev. Robert S. Romeis has been pastor at St. John's since 1943. Pastor emeritus is Charles F. Oehler, who served the congregation from 1890 to 1935.

MISS VIRGINIA BUTT, parish worker for the Board of American Missions, has concluded her work at Mount Olivet Church, Lakewood. She began a new assignment at Streams in the Desert Church, Tucson, Ariz.

A NEW parsonage for St. Luke's Church

Modern technique for new church in Oakland
Three cranes placed tower on foundatio

It Took Two Days to Erect The Tower of First Church

THREE GIANT CRANES hoisted a 60-to concrete tower and cross into place at th new home of First Church, Oakland, Cali

The 82-foot tower was poured in tw sections on the ground. Two days were r quired to erect and assemble the tower.

For the past four years and ten month First Church had been holding services i an Adventist church. On Thanksgiving Da it moved into the lower level of the ne building. Completion was scheduled fo Christmas.

The Rev. Donald E. Wagner is pastor o the 67-year-old congregation.

ng Beach, was dedicated Dec. 15 by the v. L. A. Failing, president of the Southern nference.

CHRIST THE KING CHURCH was organized c. 1 in the Niles-Fremont area of Cali- nia. The Rev. Robert Plumskey is pastor- ganizer.

MOUNT OF OLIVES CHURCH, Phoenix, iz., celebrated the fifth anniversary of or- nization on Dec. 15. The baptized mem- rship of the mission is now 1,169. Sunday hool enrolls 655. Dr. H. Paul Romeis, nodical superintendent of missions, was est speaker at the service.

PEARL HARBOR Lutheran Church suffered considerable loss when a quonset hut it ed as a Sunday school building was de- oyed by fire. Furniture and supplies were t. Building and content were not insured.

Synod President C. V. Tambert dedicated e house-chapel of Faith Church, Duarte, lif., Dec. 15. Dr. Arthur C. Knudten is stor . . . The Rev. Donald P. Schneider s installed as first pastor of Prince of ace Church, Supulveda, Calif., by Dr. H. ul Romeis.

Retirement Center Dedicated

CALIFORNIA'S newest Lutheran home for the aged was dedicated Dec. 8 at Carlsbad. The former seashore hotel, 40 minutes north of San Diego, was purchased by a group of pastors and laymen belonging to United Lutheran, American Lutheran, Evangelical Lutheran and Augustana congregations. President of the board of directors is the Rev. Milus W. Bonker (ULC) of San Diego.

The building, with accommodations for 105 guests, stands on a three-and-a-half-acre site with private beach.

Seven hundred persons were present to hear the principle address given by Dr. Frederick A. Smith of the Lutheran Welfare of Southern California. Greetings were brought by Mayor M. M. Castorena of Carlsbad and by Mrs. Gladys C. Johns of the State Department of Social Welfare.

Mr. Neal D. Ireland, executive director of the new home, announced that even though the state license was received just two weeks before dedication almost all of the rooms have been reserved for life use.

Carlsbad-by-the-Sea hotel in southern California seashore resort is new Lutheran home
Hotel was turned into retirement center by members of Lutheran churches in the area

New Hymnal Introduced To Synod Congregations

By RALPH I. SHOCKEY

TRENTON—Workshops for the interpretation of the new Lutheran hymnal are being held throughout the synod during January and February. The Rev. Stover Crouthamel, synodical chairman, has arranged to have a choir under the direction of Mrs. Marlin Seig of Cranford, interpret the musical setting. Sessions begin at 2 P.M. and continue for three hours.

Workshops were to convene Jan. 11, at St. Paul's, Teaneck; Jan. 18, at Redeemer, Jersey City; Jan. 25, at St. Mark's, Elizabeth; Feb. 1, at Emmanuel, New Brunswick; Feb. 8, at Our Saviour, Haddonfield; and Feb. 15, at Grace Church, Somers Point.

Choir leaders and pastors have been urged to attend. Many congregations are planning to introduce the hymnal in 1958.

Evangelism Must Be Learned

THE SYNODICAL evangelism committee has planned a series of workshops to assist congregations in their on-going evangelism programs during 1958. The committee is recommending the ULCA objectives to each congregation in the synod.

Sessions were scheduled at St. John's, Ocean City, Jan. 5 (the Rev. Atwood Smith, leader); Holy Trinity Church, Audubon (the Rev. Harold Berg, leader); Emanuel, New Brunswick, Jan. 12 (the Rev. Herbert Hagenau, leader); St. John's, Rutherford, Feb. 2 (the Rev. William Niebanck, leader); and St. John's, Jersey City (the Rev. John Wagner, Sr., leader).

TWO MISSION congregations in south Jersey are planning to build new parsonages this year. Holy Trinity Church, Burlington, and St. James', Pitman, will begin construction soon.

CHRISTUS CHURCH, Camden, held a testimonial dinner for the 50th ordination anniversary of Pastor emeritus William F. Hingkeldey, Dec. 11. Pastor Hingkeldey has served the parish for 36 years before retiring seven years ago. Since the sudden death of Pastor Werner Eberbach, he has been supplying the congregation.

Cornerstone for Woodbury parish building *Dr. Knudten, Mr. Lutz and Pastor Hellerich*

DEDICATION SERVICE for the new educational building of St. John's Church, Woodbury, was held Nov. 28. The building cost $61,050. Participants in the dedication service were Synod President Edwin H. Knudten, Pastor Ralph R. Hellerich, and Albert Lutz, church school superintendent.

THE REV. ALBERT PATTERSON was installed as pastor of Holy Trinity Church, Camden, by Dr. Knudten Dec. 8.

THE REV. FRANK BAUMAN, former pastor of Bethany Church, North Bergen, assumed duties at Faith Church, Lavallette, Jan. 1.

HOLY TRINITY CHURCH, Beach Haven, was host to some 40 mission pastors of the synod at the mission conference. The synod president, home missions secretary and BAM executive secretary were present.

Synod Prepares Program To Stimulate Evangelism

By E. RUDOLPH WALBORN

COLUMBUS—Evangelism in Ohio will have two thrusts as follow-up to the Lutheran Evangelism mission. Scheduled are 14 one-session lay schools for evangelism to provide congregational committees, church councils, and pastors with instruction on a 1958 program for on-going evangelism.

Schools were announced for Jan. 12 at First Church, Springfield; Olivet Church, Sylvania, and St. Paul's, Mansfield; on Jan. 19 at Good Shepherd, Cincinnati; First, Findlay, and Trinity, Canton; on Jan. 26 at First, Bryan, and First, Springfield; on Feb. 2 at St. Paul's, Leetonia, and Zion, Wooster; and on Feb. 9 at St. John's, Zanesville, and Holy Trinity, Akron.

Directing the program is Pastor Maynard C. Stull of Second Church, Springfield, chairman of a sub-committee on evangelism of the synod's committee on social missions.

The second thrust for evangelism will come through visits to congregational evangelism committees and church council made by 100 visitors to stimulate congregational evangelism activity through an on-the-spot emphasis.

Visitors will be briefed at a session at Fourth Church, Springfield, on Feb. 24.

Group discussion at Columbus youth meeting
Deaconesses and parish workers made plans

Youth Workers Discuss Plans

COLUMBUS was the scene in November for a professional youth workers' conference, sponsored by the Luther League of America. Youth workers in United Lutheran Church congregations from nine states met for two days at Southern Hotel.

Leaders included Pastor Arthur O. F. Bauer, associate LLA secretary; Dr. W. Kent Gilbert, III, of the Board of Parish Education; and Dr. John Schmidt, Columbus.

OVER 700 children's workers attended Children's Leaders' Conferences held at four conference centers in Ohio this fall. Sessions were planned by the synodical board of christian education.

Small Church Has Big Future

ALTHOUGH Stetler Church, Miamisburg, is the oldest Lutheran congregation now active in Ohio, going back to 1803, it is also among the smallest with a communing membership of 60; average attendance was 40.

Last August the group proposed to call the first full-time pastor in the church's history and to provide him with a parsonage.

In August, Pastor Herbert F. Hamburger came, in October parsonage construction began, and on Dec. 15 the ranch-style brick home with three bedrooms and a study was dedicated by Pastor Joseph W. Frease of First Church, Miamisburg.

The home is across the road from the church building, and built on land long owned by the congregation. The building is valued at $20,000 and was dedicated with a $13,000 indebtedness. Mr. Charles Wise, a non-Lutheran contractor, built the home in two months' time, donated $3,000 of its cost to the congregation.

While now in open country, home development is expected to be moving out from Miamisburg providing a new community for Stetler Church.

Two Missions Organize To Form Single Parish

By WYNNE C. BOLIEK

COLUMBIA—Twin missions were born just a few hours apart in the South Carolina Synod on Dec. 15. Together, they are forming one parish.

The first congregation, named Prince of Peace, was organized at a special service in Chester at 11 A.M. The second, Church of the Abiding Presence, was formed at 3:30 P.M. in York, twenty miles north.

This is the first twin mission parish organization in the synod. Combined membership is about 60.

It is the first Lutheran church for Chester County, the second for York County. Both were organized by Dr. H. Brent Schaeffer, who had been working in the field since last January.

Workshops and Evangelism

TWO IMPORTANT programs are underway this month and next in all five conferences of the synod. First is a series of workshop assemblies to introduce and explain the new *Service Book and Hymnal.* Pastors and lay representatives of congregations gather to study and discuss use of the new book. The program is being set up by the Rev. William B. Schaeffer, of North Augusta, head of the synodical committee on worship.

EVANGELISM SCHOOLS for laymen, the second important current activity, are being scheduled in each conference by the Rev. Thomas H. Weeks, of Newberry, chairman of the lay schools committee. Later, representatives of the committee will visit evangelism committees in local congregations. Dr. Alton C. Clark, of Anderson, is in charge of the latter phase.

Lutheridge Schedule Fixed

TENTATIVE SCHEDULE for the 1958 season at Lutheridge Assembly Grounds has been announced, covering the period from June through August. The first week will offer a program for young adults. The last week in August will be a school of church music. A variety of programs for all age groups has been arranged for the weeks between.

Synod Building Started

GROUND WAS BROKEN early in November for the new synodical office building in Columbia. Taking part in the brief ceremony were Dr. Karl W. Kinard, synod president; the Rev. J. Shelton Moose, field worker; Jesse B. Ballentine, treasurer; Clarence L. Sox, member of the executive board; James B. Wessinger, statistical secretary; and Heyward Singley, architect.

THE REV. D. F. SWICEGOOD, of West Columbia, was elected president of the Social Missions Society of Greater Columbia. Sister Bertha Schwanawede is the directing deaconess.

CELEBRATING BIRTHDAYS the same day, Dec. 18, were two prominent retired synod pastors. Dr. H. A. McCullough, pastor emeritus of St. Paul's Church, Columbia, was 92. Dr. W. H. Greever, former ULCA secretary, was 87.

Mortgage Burned in Summerville

ST. LUKE'S CHURCH, Summerville, burned the mortgage on its parish building. Dr. W. H. Lefstead, of Mobile, Ala., a former pastor, spoke. Present pastor is the Rev. J. Kenneth Webb.

PRESIDENT KINARD recently installed the Rev. John L. Satterwhite as pastor of St. Johannes Church, Charlestown. The Rev. Keith Beam was installed as pastor of St. John's Church, Walhalla.

RECENT CALLS ACCEPTED: The Rev. William R. Smeltz, assistant pastor, Ebenezer Church, Columbia; the Rev. James C. Dickert, to Reformation Church, Lancaster; the Rev. Robert L. Fraser, to St. John's Church, Beaufort.

First service held by Pastor Harry Rohwer in Baton Rouge, Louisiana, mission on Dec. 1
Prospective members helped erect altar in auditorium of elementary school building

AS-LOUISIANA

st Worship Service Held by Mission at Baton Rouge

By JAMES F. VORKOPER

USTIN—First worship service for the Baton Rouge, La., mission was con-ed Dec. 1 by the Rev. Harry M. wer, Jr., who began developing the field arly September. The congregation will me known as St. Paul's Church.

orty-six persons attended the service, held by the United Lutheran Church ouisiana's capital city. Several of the pective members built an altar and a rn for use in the temporary quarters, elementary school. The mission began day school sessions on Jan. 5.

Peace Church Organized

RESIDENT LESHER preached Jan. 5 at the anization of Peace Church, East San onio. This mission started life with 150 ter members and 270 baptized members rgest charter membership in Texas-isiana Synod history. The Rev. Vernon ht is the mission developer.

MESSIAH CHURCH, Austin (Pastor David per), celebrated Christmas in its new ding, the first church home for this wing mission. Dedication services are nned later.

House Chapel Dedicated

DEDICATION of the new house chapel of Martin's Church, Sharpstown (Houston), held Dec. 8 with more than 140 in at-dance. The sermon was given by Dr. yal E. Lesher, of Austin, synod presi-dent. Pastor Manfred Holck, Jr., conducted the service.

Opening day activities included a bar-becue on the chapel grounds and an eve-ning program of Christmas music by the newly organized choir.

The $25,000 house chapel will be used until a larger church building is erected on a 4½-acre site one mile from the present location. Then the chapel will be converted into a parsonage. St. Martin's was organ-ized last May 12.

Laymen Learn Evangelism

THE SYNOD'S FIRST lay school of evan-gelism began for West Texas congregations at Grace Church, Snyder, the Rev. Walter

House chapel for St. Martin's, Sharpstown
Dedication in Houston suburb was Dec. 8

L. Lentz, pastor. The Rev. George Housewright, regional director of evangelism (ULCA), addressed the 35 attending from Amarillo, Vernon, Lubbock, Snyder and Miles. Other speakers included President Lesher, Dr. H. C. Hoisington, of Corpus Christi, and Pastor David Cooper, chairman of the synodical evangelism committee.

DALLAS LUTHERAN INSTITUTE, formerly the Lutheran Leadership School of Greater Dallas, began sessions Jan. 9 and will continue to March 20 in First United Church. Representatives are attending from Fort Worth, Grand Prairie, Garland, Richardson, and the four Dallas congregations.

SECTIONAL RALLIES are scheduled early this year to acquaint new missions with the synod program and to provide fellowship. The first was the Louisiana group meeting at Lafayette on Jan. 11, with the Rev. Eugene Harrison of New Orleans as speaker.

Another for the west Texas group will be held in Snyder on Feb. 15, with the Rev. Erich Peterson, of Vernon, giving the sermon.

Austin Student Foundation Moves

LUTHERAN STUDENT FOUNDATION purchased a new building at 2200 San Antonio St., Austin, closer to the University of Texas campus.

SWISS ALP-BLACK JACK parish honored Pastor F. E. Eilers on his 20th anniversary of ordination.

ST. MARK'S CHURCH, Cuero (the Rev. John Jacobs, pastor), is raising funds for an educational building.

THE REV. DELMER I. 'DOLTON, of St. James' Church, Houston, has accepted a call to Holy Cross Church, Yoakum. Dr. Paul Bechter recently resigned after a long pastorate there. Pastor Hugo Rathcamp, of Grand Prairie, accepted a call to Auburn, Neb. The Rev. Paul O. Doering, of Waco, will become pastor at Grand Prairie.

GRACE CHURCH, Houston, welcomed Pastor David Conrad into the new parsonage early in December. A blessing service was held on Dec. 15.

Evangelism Schools Planned In Five Centers This Month

By ROGER G. IMHOFF

LOUISVILLE—Five lay evangelism schools were announced for this month by synodical missions committee. Christ Church, Louisville, was to be host for the first on Jan. 12. Next was Paducah, Jan. 17, followed the next two days by First Church, Memphis, and First Church, Nashville. The fifth is set for Hebron Church, Hebron, Ky., Feb. 2.

EXPECTED as mission developer in the New Valley Station area south of Louisville is Pastor William Hartmann of Macon, Ga.

Mr. James Ling, a senior at Hamma Divinity School, has been extended a call by Trinity Church, Louisville.

Louisville Consolidates Welfare

PASTOR FRANK O. TAAFEL, former pastor of Fenner Memorial Church in Louisville, Ky., and now chaplain of the Louisville Veterans' Administration hospital, has been named chairman of an interdenominational committee to advise newly elected Mayor Bruce Hoblitzell on various problems of municipal life. The committee includes four clergymen of various denominations.

Mayor Hoblitzell announced that a plan for consolidation of city and county welfare functions is currently under study.

KNUBEL-MILLER lectures will be delivered by Dr. Donald Heiges, executive secretary for the ULCA Division of College and University Work at First Church, Louisville, Jan. 27-28.

ANNUAL PRE-LENTEN retreat of the synod will be held Feb. 17 at St. John's Church, Louisville. Speaker will be Dr. H. Grady Davis, a professor at Chicago Seminary.

BRIEFS: Louisville pastors will pool their inactive members living beyond parish neighborhoods in order that the family may be reached by the pastor nearest the

RTBURG

e Schools of Evangelism ted Throughout Synod

By ARNOLD H. KAITSCHUK

URLINGTON, IOWA—Evangelism leader- training schools are scheduled for this next month throughout the synod, Pas- E. W. Belter, director of stewardship, gelism and missions, announced.

ve area schools are to be held, as well several congregational schools. The ne-Milwaukee area will be reached Jan. t Racine; Southwestern Wisconsin-East- Iowa area, Feb. 2 at Belmont, Wis.; ral Illinois, Feb. 9 at Golden; Southern ois, Feb. 16 at Steeleville; and Chicago ; Feb. 23 at Berwyn, Ill.

ven laymen and nine pastors constitute staff for the area schools. They will er for a training session on Jan. 21 at ne.

astor Belter has established his office at 3 N. LaSalle St. in Racine. He began new duties on Jan. 6.

Bell Dedicated at Hebron

T. JOHN'S CHURCH, Hebron, Ill. (the Rev. us Juhkentaal, pastor), dedicated its new rch bell at a special service. The bronze was cast in Holland. It weighs 440 nds. The cost of over $1,000 was raised he congregation in time for final pay- t before delivery.

VERY MEMBER VISITATION brought good lts at St. Paul's Church, Lyons, Wis. oir has been started in this mission, and or Wolf D. Knappe reports attendance he increase. The parsonage was recently odeled.

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Bell placed into Hebron church tower
Final pull concludes long haul

THE REV. EDWARD W. HAMMER, associate pastor at Unity Church, Milwaukee, resigned to accept the call to Peace Church, Steeleville, Ill., effective Jan. 15. He was ordained in Unity, his home church, in May, 1955. Jack Behlendorf, middler in Chicago Seminary, will begin a student pastorate at Unity this month.

THE. REV. ANDREW NAGELBACH resigned as pastor of Honterus Church, Gary, Ind., to accept the call to Tabor Church, Chicago, effective Jan. 1.

OPPORTUNITY FOR CHRISTIAN SERVICE in responsible live-in position. Small Children's Home 20 minutes from New York. Lutheran Welfare Association of New Jersey, 93 Nelson Ave., Jersey City 7, N. J., OLDFIELD 6-0440.

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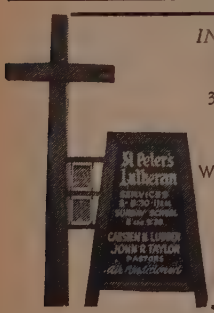

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WISCONSIN

Racine Church Dedicate New $315,000 Parish Ha

By CHARLES A. PULS

MADISON — Atonement Church, Rac dedicated its new $315,000 parish hall Dec. 1. The building contains five m purpose areas which, with the use of m able partitions and doors, provide 28 c rooms.

There are also two kitchenettes, a chu parlor and a choir room. The improvem program included considerable renovat of the main building. The Rev. Jero Miller is the pastor.

Clothing Collections Complete

WISCONSIN LUTHERANS collected m than 400,000 pounds of clothing for theran World Relief in the fall ingather The loading weights, by areas:

Eau Claire, 32,500 pounds; La Cr 27,100; Madison, 45,700; Marinette-S boygan, 30,300; Milwaukee, 76,000; M eral Point-Monroe, 26,258; Oshkosh, 44,7 Racine, 26,600; Shawano, 28,200; Waus 44,000; Wisconsin Rapids, 19,700.

Several of these areas will also hold spring clothing drive.

Mission Dedicates Chapel

CHRIST THE KING congregation, in Butler-Brookfield section of Milwau dedicated its new chapel Nov. 24. Missi ary James Bartsch reports a confirmed m bership of more than 100.

ST. MARK'S mission, in Neenah, repo 120 persons signing charter cards. The c gregation has moved from a garage int store building. The Sunday school meets the parsonage basement.

LUTHERANS IN KENOSHA, looking to coming of Carthage College's second c pus, plan to take option on a two-acre t for development of a church within walk distance of the school.

(Continued on page 48)

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SYNOD CONVENTION NOTICE

The 38th annual convention of the Synod of Ohio has been called by the executive board to convene at 10 A.M. Monday, Jan. 27, 1958, at First Lutheran Church, Mansfield, Ohio, for the election of a president to succeed the late Fred C. Wiegman. Following the election the convention will recess for all further business until 10 A.M. Monday, May 19, 1958, at Weaver Memorial Chapel, Wittenberg College, Springfield, Ohio.

E. RUDOLPH WALBORN, Secretary

WISCONSIN . . .

(Continued from page 46)

MISSIONARY DWIGHT SHELHART is visiting all missions occupying synod-owned property, in the hope that the congregations may be persuaded to assume the financing locally.

TWO WISCONSIN pastors spent Christmas in Bethlehem. They were the Rev. Charles F. Burmeister, of Marinette, and the Rev. Wesley H. Gallup, of Epiphany Church, Milwaukee.

UNIVERSITY OF WISCONSIN'S School of Music staged two Christmas vesper programs in Luther Memorial Church, Madison. More than 3,000 persons attended.

CENTRAL STATES

Haysville Mission Grows

By PAUL WIEGMAN

OMAHA—Development of a mission in Haysville, 10 miles south of Wichita, Kansas, began last January. Developer Leo Nielsen met with groups of prospective charter members in a private home. Services began June 30. A parsonage was purchased providing room for meetings in the basement.

Name of the mission will be Resurrection Church. Attendance on charter day, Dec. 1, was the largest recorded so far by the group, Pastor Nielsen reported.

EMMANUEL CHURCH, Tekamah, Neb., observed its 80th anniversary Dec. 29. The

utheran Welfare Agency Establish New Homes

LLSWORTH, KANSAS—New homes for the will be established this year at Lyons Dodge City by the Evangelical Lutheran d Samaritan Society. In making the an- ncement, the agency said its facilities in tion City and Olathe, Kansas, would be nded.

Lyons, the welfare agency will assume inistration of the Rice County Home he Aged.

Dodge City it will build a Good aritan Center at an estimated cost of ,000. The center will consist of two tment-type buildings of six kitchenette each, a 50-bed building with private semi-private rooms and a chapel.

he buildings will have wheelchair ramps, -rails and other safety features for ly or handicapped persons. The chapel include special seating arrangements for lchairs.

Junction City and Olathe, the society s to spend about $140,000 in new con- tion to expand facilities at its homes e.

---

h anniversary of the first Lutheran serv- conducted in the community was cele- ed Jan. 5.

HANKSGIVING clothing appeal for Lu- an World Relief and the parallel Mis- i Synod World Relief drive brought 0 pounds of used clothing to the South x City, Neb., collection center.

DECEASED

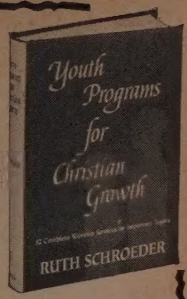
RS. EMMA COOK, nee Melhorn, w of the Rev. Franklin P. Cook, died 16 at Beaver Falls, Pa.

native of Ada, Ohio, Mrs. Cook was a r of the late Dr. Nathan R. Melhorn, er editor of THE LUTHERAN.

neral services were conducted in Beaver , by the Rev. Walter E. Lundberg.

rial was in Woodlawn Cemetery, Ada.

YOUTH PROGRAMS FOR CHRISTIAN GROWTH



Ruth Schroeder

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IN CONCLUSION . . . . . .

THE MOST EXCITABLE people in the U.S. seem to be the folks who do business in the New York Stock Exchange. If President Eisenhower's press secretary, James Hagerty, says that the president's blood pressure is up two points, the market drops ten points. In the last few weeks the investors have been full of gloom about the future, after years of invincible optimism.

Six months ago stock prices were still climbing, as they had most of the last five years. American industrial production had not increased nearly enough to justify such cheery speculation. Then stock prices fell hard, losing $56 billion by the end of the year—a large sum.

THESE GYMNASTICS don't directly affect most of us, as fewer than 10 per cent of the American people buy and sell stocks. But the market affects the mood of business in general. When it falls, merchants think about contracting their inventories, manufacturers cut production, unemployment increases. It was the dramatic Wall Street crash in 1929 that set off the harrowing depression in the '30s.

We need stock markets in a free country like ours, because borrowing money from investors is necessary for growing corporations. A communist country doesn't have markets because a few dozen people make all the big decisions, such as whether to invest the nation's extra capital in sputniks or potatoes. We don't want a handful of people having such power in our affairs.

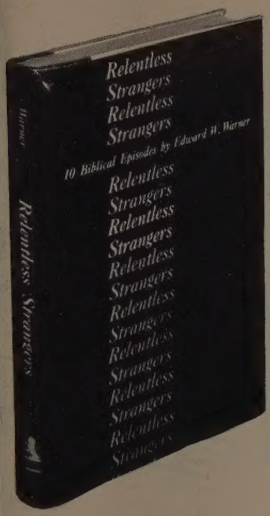
Another real depression in the U.S., though, would be the final argument convincing most of the world that communism is more efficient than free enterprise. The makings of a depression are always present in American life. It's merely the jittery stock market, but cause the main thrust in our business is to stimulate people to buy what don't need with money they don't ha

SPECULATION in Wall Street really gins with our own desire to buy thi before we've saved enough to pay them. When we're paying cash, usually buy more thoughtfully than w we're putting up a pleasantly small do payment. Maybe we'll decide that year's car is good enough to see through this year.

A buyers' strike would quickly p duce unemployment. But there's m work that urgently needs to be done, s as building more schools, roads, replac the miserable houses in the poorest pa of town. Such things have to be financ out of taxes, of course, and most peo have a queer dislike for paying taxes.

But our destiny as a nation is det mined in the long run not so much whether we have better intercontinen missiles than the Russians but by whet we are responsible people. The great j are not in owning every imagina gadget but in hearing the birds s watching little children at play, help people, and quiet prayer at the day's e A nation is strong according to whet or not its people's lives are rooted great realities.

Maybe you think I've jumped quit distance from the $56 billion loss on New York Stock Exchange, but it seems to me to hang together. I'm curi about what the books will say 1,000 ye from now regarding the sort of peo who inhabited the North American co tinent in our time. —ELSON RUF



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THE AUTHOR

Edward Warner is on the editorial staff of *The Pulpit*. This is his first book.

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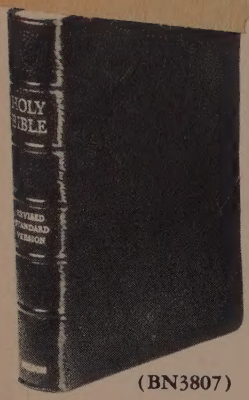

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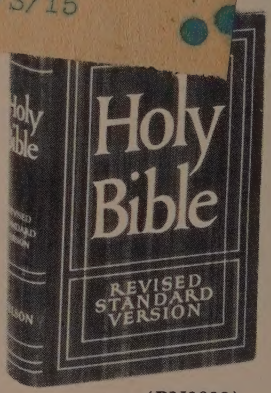

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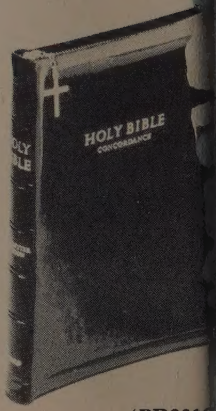

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